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For the Christian Journal.

No. V.

Universal Redemption.

WE hear it frequently asserted by members of other denominations, that the Articles of the Episcopal Church are Calvinistic; and for proof of the assertion, appeal is generally made to the seventeenth. Now, waving all discussion on this article, all attempts to show that it will not bear a Calvinistic interpretation,* we will state at this time two proofs, which appear to be conclusive, that the assertion is unfounded. 1st, There are other articles that are decidedly anti-Calvinistic. Take, for instance, the thirty-first—"The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction *for all the sins of the whole world*, both original and actual." Here is universal redemption asserted in the broadest terms and strongest language. If then the articles of the Church recognise this doctrine, (and not only the articles, but many other parts of the Prayer Book expressly assert it,) it is in vain to say that they are Calvinistic. Calvinism is a chain whose links are perfectly indissoluble; that is, the system must embrace the five points of, 1st, absolute predestination; 2dly, partial redemption; 3dly, the want of freedom in the human will; 4thly, irresistible grace; and, 5thly, final perseverance; or it falls to the ground. Take away one, and you disjoint the whole; the links all become separated, and like coals of fire disunited, each part of the system perishes. And if there is one

doctrine that saps the foundation of Calvinism more than any other, it is that of universal redemption.* Darkness and light can as well exist together, as this doctrine and the tenets of the Geneva reformer. But, 2dly, when the articles of the Church of England (which are the same as ours) were framed, and commanded to be received as the system of religious belief, they were not considered by the Church or by her enemies as Calvinistic. In fact, the great objection of the dissenters to the English articles, for a long time, was, that they were not sufficiently like the Geneva platform. This must be evident to any one acquainted with the history of those times. It is evident also, from the strong exertion that was made at a certain period to supersede the present by what were termed the Lambeth articles.† The substance of

* If all mankind are redeemed, then there is a possibility of salvation to all. But all men are not saved. The blame therefore of those who perish rests upon themselves. Consequently the *freedom of the human will* may thence be fairly inferred. And from the freedom of the will, necessarily results the doctrine that the righteous may *fall and perish*.

He cannot "be free to choose the path,
Who is not free to stray."

We here see that the doctrine of universal redemption overthrows two of the main pillars of Calvinism. It might as easily be shown that it also overthrows the other two, viz. predestination and irresistible grace.

† The reader will find a full account of the Lambeth Articles and the proceedings concerning them, in the 2d volume of Collier's Ecclesiastical History, p. 644 et seq. For the satisfaction of the reader, and to show how far, in the opinion of the friends of these articles, the Church of England came short of genuine Calvinism, four of the articles are subjoined.

Art. I. God from all eternity has predestinated some persons to life, and some he has reprobated or doomed to death and destruction.

Art. II. The moving or efficient cause of predestination unto life, is not the divine prescience of faith, or of perseverance, or of good

* The seventeenth article is certainly very different in its language from that of Calvinistic creeds on the same subject. Those who wish to see it fully and fairly explained, would do well to read Laurence's Bampton Lectures.

these latter is Calvinism in the strictest sense of the term; and it requires a very cursory reading indeed to perceive how totally different they are from the former. These two circumstances, besides others equally strong that might be mentioned, show conclusively that the articles of the Church are not Calvinistic. But I shall not dwell on this point. My design at this time is to endeavour to prove the doctrine of universal redemption from Scripture, and then to take a brief survey of the arguments alleged by Calvinists in favour of partial redemption.

Let it be observed previously, that there is a great difference in the meaning of the terms redemption and salvation. A person may be redeemed who is not saved. To redeem, means to ransom by paying a price. To be saved, implies that the person redeemed is actually enjoying the benefit of the redemption. Thus one man may pay the price of redemption for another who is in a state of slavery. But it rests with the person thus redeemed, to benefit by the redemption or not. If he chooses to remain in slavery, the payment of the redemption money will avail him nothing. Although redeemed, he is not saved; because he will not benefit by the redemption. But if he accepts the redemption, he is saved. He leaves the land of slavery and is free. So, Jesus Christ, we contend, paid the price of redemption for all mankind: but all men will not lay hold of the benefits procured by that redemption: many choose to remain the slaves of sin; they hug their chains, and therefore are not saved.

Let us now attend to the testimony of Scripture on the subject. The Apostle Paul directs us to pray for all men;

works, or of any other commendable quality in the person predestinated, but only the good will and pleasure of God.

Art. IV. Those who are not predestinated to salvation, shall be necessarily or inevitably damned for their sins.

Art. VII. Saving grace is not given or communicated to all men; that is, they have not such a measure of Divine assistance as may enable them to be saved if they will.

The articles are nine in number, and they all breathe the same spirit—that is, of genuine and unmix'd Calvinism. How different from the articles of the Episcopal Church! and how like the creeds of Calvinistic churches generally!

“for this is good and acceptable before God our Saviour, who would have all men to be saved, and to come to the knowledge of the truth.” What language could be stronger in favour of universal redemption? God would not only have all men to be saved, but he would have us pray for all men, which certainly would be inconsistent if salvation is not within the reach of all. “The bread that I shall give,” says our Saviour, “is my flesh, which I will give for the life of the world.” “God was in Christ reconciling the world unto himself:” and “Jesus Christ is the propitiation not only for our sins, but for the sins of the whole world.” Many other passages might be produced, in which our Saviour is declared to be a propitiation for the sins of the world.

Again, “the Son of man is come to seek and to save that which was lost.” Now, what was lost? We answer, the whole human race. This is acknowledged by all. As, then, the Saviour came to seek that which was lost, he came to place all mankind within reach of the Divine mercy. Again, saith the Apostle, “this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” But who are sinners? All men. It is not said that he died for *some* sinners, but for sinners. The inference then is fair, that he died for all sinners. Again, Jesus Christ “is the mediator of God and man, who gave himself a ransom for all:” and “God hath shut up all men under sin, that he might have mercy upon all.” And “the love of Christ constraineth us, because we thus judge that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.” What language could be stronger to the point?

Jesus Christ is the mediator between God and man: it is not said between God and the elect part of mankind, but between God and man; that is, the human race generally: and he is a ransom for all. How can the advocate for partial redemption get over these declarations? Will he say, as has sometimes been said, that the expression *all* means

only all the elect? But what right has any person thus to put his own arbitrary interpretation upon Scripture? If we proceed upon this plan, we shall destroy the character of the Scriptures as the *word of God*, and render it an *uncertain* standard of faith, since the interpretation of every different man may be different, and we may thus have a hundred various meanings to an expression which is entitled to but one. But it is easy to detect the fallacy of the above interpretation. The Apostle says, "If one died for all, then were all dead." He here proves the universality of human depravity, from the circumstance of Christ's dying for all. And if we deny the universality of Christian redemption, we by implication deny the universality of human depravity. If we adopt the language of the Calvinist, and say, that when the Apostle asserts, "one died for all," he means all the elect, the consequence will be, that when the Apostle says, "then were all dead," he must mean that all the elect were dead; of course, the rest of the world were not dead; and if not dead, (that is, dead in sin and depraved,) then not liable to punishment. And this will lead us to the doctrine of universal salvation.

The elect who fell, and for whom Christ died, will be saved, and the rest of the world who never fell will also be saved. Such are the dilemmas into which the advocates for partial redemption run. Again says the Apostle, "he tasted death for every man." How can this be explained away? St. Paul declares, that "the weak brother for whom Christ died may perish." What could be more to the point? If the brother for whom Christ died may perish, and if Christ died for none but the elect, then some of the elect may perish. Will the advocate for partial redemption admit this? In the last chapter of the book of Revelations, and at the close of the chapter, we have these words: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the wa-

ter of life freely."—This passage occurring as it does at the end of the sacred volume, and containing the farewell language of him who indited the Gospel—the glad tidings of salvation—has a peculiar claim to our attention. It contains a very pressing and a general invitation to all mankind, to come and drink the water of life. The water of life is a figurative expression, denoting that eternal life which the Saviour purchased for the world. Thus he says, in another place, "whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be to him a well of water springing up unto everlasting life." The invitation to drink the water of life, is then an invitation to receive and enjoy everlasting salvation; and, from the terms in which it is conveyed, we should infer, at first sight, that it was addressed to all mankind. What else can be the meaning of the expressions, "the Spirit and the bride say come"—the Spirit of God, who is one with God, and the bride, which is the Church founded by the Son of God; the Church militant and the Church triumphant "say come." "And let him that heareth, (and it is designed that all should hear,) say come; and let him that is athirst come;" and not only him, but "whosoever will, let him take (here is no exception) the water of life freely." Certainly if it is possible to comprehend the meaning of language, here is an invitation given to all men, and if all men are invited, all men may accept the offered boon.

Again, the expostulations of God with mankind, for not obeying his commands, and thereby bringing punishment upon themselves, prove that they might have done otherwise and have been saved. And if they might have been saved, they must have been redeemed, for none can be saved who have not been redeemed. "What more," says God to the Jews, "could I have done to my vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?" "I have spread out my hands all the day long to a rebellious and gainsaying people." "I spake unto you, rising up early and speaking, but

ye heard not. When I called, ye did not answer; when I spake, ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted not." "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not." "Turn ye, turn ye, why will ye die, O house of Israel, for I have no pleasure in the death of him that dieth, saith the Lord, wherefore turn yourselves and live ye." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money, and without price." These passages constitute but a small portion of the evidence that may be produced from Scripture, that the door of mercy has been thrown open by the death of Christ to all mankind. The doctrine is so conspicuous throughout the sacred volume, that we can hardly read one of its chapters without finding it either expressly asserted or plainly implied. All the commands to do good, or threats against those that do evil; all the punishments denounced and promises offered; all the invitations, exhortations, and warnings given to mankind, to pursue the path of virtue and forsake that of vice, prove that salvation is within the reach of all, and consequently that the redemption wrought by our Saviour is universal. Who will dare to assert that our Creator, when he pronounced these invitations and threats, had laid a part of mankind under an inability to fly from the one, or to accept of the other?

But again, the universality of redemption may be proved from the circumstance that the consequences of the fall of Adam are said to be counteracted by the death of Christ. Jesus Christ is styled the second Adam. And, says the Apostle, "as in Adam all die, so in Christ shall all be made alive." The Apostle is here evidently drawing a parallel between the first and second Adam, and although he was speaking more particularly of the resurrection, yet his language evidently implies that the design of the death of Christ was to do away the effects of Adam's fall, not

for a portion only of the human race, but for the whole. As the effects therefore of Adam's fall were universally felt, so the redemption wrought by our Saviour is universal.

The Country Clergyman.

(The subject to be continued in the next No.)

Errata in No. 4 of the Country Clergyman.

Page 205, column 1st, line 18, for "set down," read "sit down."—Same page and column, line 27, for "vigour," read "vigour."—Same, line 31, for "as soon I," read "as soon as I."—Same, line 8 from bottom, for "aweful," read "awful."

From the Churchman's Magazine.

An abstract of the Journal of the Convention of the Protestant Episcopal Church in the Diocese of Connecticut, held at Stratford, June 5th and 6th, 1822.

THIS Convention was attended by the Right Rev. Dr. Brownell, about 30 Clergymen, and about the same number of lay delegates.

The Rev. A. Baldwin was elected Secretary, and Burrage Beach, Esq. assistant Secretary.

The Rev. A. Baldwin expressed his gratitude for the confidence reposed in him by the Convention, for a period of nearly thirty years, during which he had served the Convention as Secretary, and requested the Convention to accept of his resignation of that office. The Rev. B. G. Noble was chosen to the office of Secretary.

Resolved unanimously, That the thanks of this Convention be rendered to the Rev. A. Baldwin for his services, as Secretary, during the long period he has officiated in that office.

Certificates from 34 parishes, approving of the Constitution adopted at the annual Convention, 1821, were laid upon the table.

Agreeably to the 45th Canon of the General Convention, the Right Rev. T. C. Brownell, D. D. delivered the following address.

My Brethren of the Clergy,
and of the Laity,

The good Providence of God having brought us again together in Convention, I proceed to fulfil the duty imposed on me by the 45th canon of the Church, by laying before you a

brief view of the affairs of the Diocese since our last meeting.

The holy rite of Confirmation has been administered in twenty parishes, as follows, viz. July 12, 1821, in St. John's Church, Guilford, to 29 persons; 17th, St. John's Church, Stamford, 29; 18th, Church in New-Canaan, 11; 19th, Church in Ridgefield, 30; 20th, St. Matthew's Church, Wilton, 17; 21st St. Paul's Church, Norwalk, 10; Aug. 8th, St. James's Church, New London, 17; 9th, Christ's Church, Norwich, 31; 11th, St. Stephen's Church, East-Haddam, 20; 12th, St. John's Church, (Essex) Saybrook, 23; 13th, Union Church, N. Killingworth, 17; Sept. 7th, Church in Southington, 8; 8th, Church in Meriden, 19; 9th, Church in Cheshire, 40; 11th, St. Andrew's Church, Northford, 13; 30th, Christ Church, Hartford, 49; Oct. 21, Trinity Church, Newtown, 61; 22d, Church in Humphreysville, 14; March 17th, 1822, Christ Church, Middletown, 8; April 14th, St. John's Church, Bridgeport, 15; in all, 461 persons.

On my visit to the parish of Essex, Saybrook, on the 12th of July last, I consecrated the new church in that place, by the name of St. John's Church; and was happy to perceive among the members of the congregation a spirit of liberality and zeal, which affords a sure warrant of the growth and prosperity of the parish.

I have also on the 4th of October last consecrated a new church in Hamden, by the name of Grace Church. This church has been erected by the exertions and liberality of a small number of Episcopalians. It is a well proportioned and commodious edifice, and the congregation appears to be in a flourishing state.

During the past year, I have admitted the following persons to holy orders in this diocese, viz.

On the 6th day of September, in the Church at Cheshire, I admitted the Rev. George B. Andrews to the holy order of priests; and David Botsford, and Bennet Glover, to that of deacons.

On the 16th of November, at Trinity Church, in the city of New-Haven, the Rev. Thomas Warner, late of the Associate Reformed Church in the state

of New-York, was admitted to the holy order of deacons; and on the 18th of the same month to that of priests. He immediately received letters dimissory, and proceeded to the Island of St. Croix in the West-Indies.

On the 30th of January, in Trinity Church, New-Haven, I admitted Moses P. Bennett to the holy order of deacons; and on the 10th of April, in the same place, I also admitted Seth B. Paddock to the same grade of the ministry. And this day, before the Convention, I have admitted the Rev. Beardsley Northrup to the holy order of priests, and Palmer Dyer to the order of deacons.

All these persons sustained the requisite examinations, and produced the testimonials which the canons require.

While at Hartford, on the 30th of September last, I instituted the Rev. Nathaniel S. Wheaton as rector of Christ Church in that city, with the prescribed services, and according to the provisions of the 29th canon of the General Convention.

Several changes have taken place in the diocese, since the last meeting of the Convention, but we have reason to be grateful to a good Providence that none of the clergy have been removed from their labours by death. The Rev. Solomon Blakesly has been released from his pastoral connexion with the parishes of East-Haddam and Essex, and has received letters dimissory to the eastern diocese. The Rev. Daniel Somers has also received letters dimissory, and is now officiating in the diocese of Maryland. The Rev. Stephen Jewet, with letters dimissory from the diocese of New-York, is officiating in Derby and Humphreysville, and there is good reason to hope that the divisions which have prevailed in the former parish will be healed by his conciliating and pious labours. I am informed, though not officially, that the Rev. Samuel Griswold, from Great Barrington, in the eastern diocese, is officiating in the vacant parishes of Simsbury and Granby. The Rev. Peter G. Clarke has removed from Norwich, to the parish of Essex, Saybrook; and the Rev. Seth B. Paddock, lately admitted to the order of deacons, supplies the vacancy at Norwich. The

Rev. David Botsford has officiated at Wallingford during the past winter, to the great satisfaction and benefit of the parish; but it having seemed good to divine Providence to deprive him of health, he relinquished the situation, and has been succeeded by the Rev. James Keeler, lately of Norwalk. The Rev. Bennet Glover has received an invitation to the parish of East-Haddam, and leave has been granted to form a temporary cure, by the union of this parish with that of Hebron. The Rev. Ashbel Baldwin, of Stratford, has officiated in the church at Trumbull one third of the time, during the past year; but the latter parish has now resolved to connect itself, for the present, with that of Bridgeport, for the purpose of obtaining a clergyman to officiate alternately in each parish, and who shall act as assistant to the Rev. Mr. Shelton. The Rev. Mr. Weller, of the diocese of Maryland, has been invited to fill this situation.

A very encouraging zeal has lately manifested itself in the parish of Salisbury, which has been so long in a state of depression; and a spacious brick church is now erecting there for the accommodation of the congregation. The parish of New-Preston is also erecting a commodious brick edifice for a house of public worship.

The following persons are at present candidates for holy orders in this diocese, viz. Lemuel B. Hull, Wm. Shelton, John M. Garfield, Wm. Jarvis, Richard Haughton, Ashbel Steele, Asa Griswold, George Shelton, Ransom Warner, Shadrach Terry, and Franceway R. Cossit. The two last named candidates have been for some time absent from the diocese, without dismissory letters, and nothing is known by the ecclesiastical authority respecting their intentions. Martin Snell, who was last year reported as a candidate for orders, has been regularly transferred to the eastern diocese.

I am happy to state to the Convention that Sunday Schools have been established in nearly all the parishes throughout the diocese. They have been attended with the most salutary results, both to the children, and their instructors. My inquiries on this subject have been very minute and exten-

sive; and in every instance where schools have been established, I hear of a manifest improvement in the character of the youth. The munificent provision of the State, for the support of common schools, and the disposition which prevails among all classes of the community, to derive the greatest benefit from them, have caused elementary education to become so universal among our youth, that we have no occasion to devote any portion of the Lord's day to this species of instruction. This is a peculiar advantage which we enjoy; and which enables us to apply our Sunday schools directly to their legitimate object—religious instruction. It is a most gratifying circumstance, that there has yet been no want of pious and well disposed persons, ready to assist their clergyman in this charitable labour. Some difficulties have been experienced in procuring proper books for Sunday schools, and much diversity prevails in the modes of instruction. I, therefore, recommend to the consideration of the Convention the propriety of appointing a committee to devise a uniform course of instruction, and to select, or compile and prepare the proper books for the purpose.

The Society for the Promotion of Christian Knowledge does not obtain all that patronage which its important objects require. You are all aware of the objects it embraces, and the report, with which you will be presented, will convince you how utterly inadequate its resources are to give them the support which they demand. Indeed, there is one of its objects alone, the support of missionaries, for which all its resources would be insufficient; and yet the directors of the society have not been able to make the least appropriation to this object during the past year. They have, however, resolved that all the collections of the present year shall be devoted to it exclusively. —My brethren, I beg leave to call your special attention to this subject. When you consider that there is nearly twice as many organized congregations as there are clergymen in this diocese, you will readily perceive that almost half of them must be destitute every Lord's day. You must also be aware that

there are several parishes so decayed by removals, and other adverse circumstances, (and in some cases, I fear, by apathy and neglect) that without missionary aid they are in danger of becoming wholly extinct. But you can not all be aware, as I am, of the anxiety manifested by the few remaining friends of the Church, in these parishes, for the reestablishment of those ordinances among them, which have heretofore been their delight and their edification; nor of the solicitude with which I have been importuned for assistance in repairing the "waste places" of their Zion.

The course of my official duties has also led me to know that there are many families, zealously attached to the doctrines and worship of the Church, dispersed through various parts of the State, remote from the places of public worship to which they are attached, and some of them remote from all places of public worship. I could point to several local situations where nothing but the services of a zealous and active missionary is required, in order to gather these scattered members into the fold, and to build up flourishing and pious congregations. To preserve these decayed parishes from utter extinction, and to form new parishes from the scattered members of our Church in places where it is practicable, the services of three or four missionaries are essential. This is the most interesting subject which I can at this time recommend to your attention. The fields are white, and ready for the harvest. It rests with you to devise the measures for sending forth the labourers. I take leave to suggest the expediency of modifying the Society for the Promotion of Christian Knowledge with a special reference to this object, or of appointing a treasurer of missionary funds, and of enacting a canon, making it obligatory on every parish in the diocese to make a collection once in the year for missionary purposes. In many parishes, societies may be formed for the same object. The small sums, thus collected from many sources, would form an important aggregate, without producing any sensible inconvenience. I know that many parishes find it difficult to defray their own current expenses, but I

have no apprehension that the measure recommended would add to these difficulties. The fact is, that few persons feel themselves impoverished by what they give for the support of religion; and a small contribution two or three times a year, for the general purposes of religion, so far from disqualifying them to support their own parish expenses, would render the collection of this support the more easy and certain, by increasing their interest in religious and ecclesiastical affairs.

At a late special General Convention of the Church, held in the city of Philadelphia, the plan of a General Missionary Society was matured, and the same is now regularly organized. It is the object of this Society to send missionaries to the remote and destitute settlements of our country; and when its funds will admit, to extend its operations for the civilization and conversion of the Indians, as well as of the heathen of foreign lands. I trust that this Society will share the patronage of the more wealthy Episcopalians of this diocese. It is said indeed that "Charity begins at home:" But to this it has been well replied, that "it should not terminate there." We owe duties to society at large, as well as to our own household; and though our own parishes and our own diocese may prefer the first and second claims to our charity, the general interests of religion and the Church are not to be overlooked or neglected.

It is well known to you, that at the late special General Convention referred to, the Theological Seminary of our Church was transferred from this diocese to that of New-York. This measure was adopted that the Institution might avail itself of a munificent bequest of the late Jacob Sherred, for the advancement of Theological Education; and it was acquiesced in by the delegates from this diocese, from considerations affecting the peace and unity of the Church. I have often expressed my sentiments concerning the importance of a general Theological Seminary. I trust its present location will have a tendency to harmonize all discordant opinions on this subject, and that as it is an object of paramount importance to the Church, so it will now receive its liberal and united patronage.

Brethren, I will detain you no longer from the business of the Convention. There are some considerations in relation to the welfare and prosperity of the diocese, which I had thought to have brought before you at this time, but as it is not essential that they should now become matters for your deliberation, I shall reserve them to constitute the subject of a Pastoral Letter at some future day. May the great Bishop and Shepherd of our souls preside over our counsels; and grant us the abundance of his grace, that with one heart we may desire the prosperity of his holy Apostolic Church, and with one mouth may profess the "faith once delivered to the saints."

The Treasurer of the Society for the Promotion of Christian Knowledge reported to the Convention the state of the Society's funds; from which it appears that there is a balance of \$307 63, remaining in his hands, exclusive of the annual contributions which were received during the Convention.

Fourth annual Report of the Board of Direction of the Society for the Promotion of Christian Knowledge.

In presenting this fourth annual report, the Board cannot exhibit a very flattering view of the state of the society. During the last year, as appears from the Treasurer's report, very little has been done. A few Bibles and Common Prayer Books have been purchased and distributed; and a small sum has been appropriated to missionary expenses.

The want of tracts has been much diminished by the establishment of the Churchman's Magazine, which affords, at a very cheap rate, the same kind of information which has been hitherto circulated in other forms. And Bibles and Prayer Books are now afforded at such low rates, for gratuitous distribution, by the Auxiliary Bible and Common Prayer Book Society of New-York, that it becomes less necessary to circulate them through the medium of this society. Hence, although these objects are by no means to be abandoned, it has been deemed advisable, for the present, to turn the attention of the board more particularly to the encouragement of missionary labours in the destitute parishes

of the diocese. Agreeably, therefore, to a recommendation of the Right Rev. Bishop Brownell, they have resolved to devote the disposable funds of the present year exclusively to this single object. And they entertain the hope, that by the aid of the contributions still to be received, the Bishop may be enabled to employ at least one active and diligent missionary during a considerable portion of the year.

The committee to whom was referred so much of the Bishop's address as relates to the subject of missionaries, and the report of the Board of Direction of the Society for the Promotion of Christian Knowledge, beg leave to report, That they are fully persuaded of the importance of encouraging missionary labours in this diocese: but they believe, that the existing society is adequate to the object, if the provisions of its constitution can be carried into full and energetic effect: and they think they can discover in the returns already made, and in the interest manifested by their brethren, both of the clergy and laity, strong evidences of a growing zeal on this subject, and a flattering ground of hope, that the missionary cause will no longer be suffered to languish for want of support. They do not believe it advisable, even were it practicable, in this present state of the diocese, to make much provision for a permanent fund; but if a small fund be now reserved, and suffered to accumulate, it may lay the foundation for a permanent and respectable provision for this great and interesting object. They therefore beg leave to recommend the following resolution for adoption in the place of those laid on the table yesterday:—

Resolved, That the present funds of the Society for the Promotion of Christian Knowledge shall be devoted exclusively to the support of missionaries, with the exception of two hundred dollars, which shall constitute an accumulating fund, until the further order of the Convention, and that it be recommended to the board of directors to make no application for any other than missionary purposes, until otherwise instructed by the Convention.

Report of the Agents of the Trustees of the Bishop's Fund.

The subscribers beg leave to represent, that they were appointed by the trustees of the Bishop's fund, agents, to settle with the parishes in the diocese, who have not paid their assessment for the Bishop's fund, in pursuance of a resolution for that purpose passed by the Convention held at Waterbury on the 7th day of June, 1821.

That in execution of the duties of their appointment, the subscribers issued a circular letter addressed to the wardens of forty-five parishes, which appeared to be in arrears in whole, or in part, in the payment of said assessment, and represented to said parishes, that the income of the Bishop's fund was insufficient to pay the salary which was engaged by the Convention, at the time that the Bishop accepted the charge of the diocese:—that the sum in arrear at the expiration of two years amounted to seven hundred dollars, and the trustees must rely on the assessment due from the parishes to make up the deficiency:—that the agents were authorized to settle with the parishes, equitably according to their present circumstances, and upon receiving their proposals, would visit them for that purpose. In reply to the above application, the agents have received a letter from St. Peter's parish at Plymouth, informing them that the parish had agreed to pay \$100, in full of their deficiency, which the agents have accepted. And they have received communications from several other parishes, which they trust will result in arrangements beneficial to the funds.—Respectfully submitted.

P. SHELTON,
A. BALDWIN,
S. W. JOHNSON, } *Agents.*

The committee to whom was referred the subject of the accounts between the Right Rev. Bishop Brownell and the Diocese of Connecticut, beg leave respectfully to report, That they find the Convention stand pledged to pay to the Bishop the sum of \$1500 per annum, for diocesan services. The committee also find that the Bishop has received annually, from the treasurer of the Bishop's fund, only about \$1150.

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Resolved, That the agents of the trustees of the Bishop's fund to settle with the delinquent parishes their assessments for said fund, be authorized to appoint an agent, or agents, with full power to make such settlements on fair and equitable terms, in such manner, as said agents of the trustees may direct and approve.

The committee appointed to take into consideration that part of the Bishop's address which referred to Sunday Schools, beg leave to report, That not having time to devote that attention to the subject which its importance demands, they recommend, that a committee be appointed to prepare and arrange such a system, as they shall, after mature deliberation, think best, and report to the next annual Convention. They also beg leave to suggest to the Convention the propriety of recommending to the several parishes in the diocese, which have not instituted Sunday Schools, to institute them for the ensuing year, and to instruct the children in the Church Catechism and explanation, and also that the children be required to commit to memory passages of Scripture, and that they be exercised in questions on the Bible and on the Book of Common Prayer.

The committee on the constitution of the Society for the Promotion of Christian Knowledge, reported the following alteration to the 7th article—After the words “shall be paid into the hands of the treasurer,” substitute in the place of the remainder of the article, the following, “subject to the order of the board of direction, who shall appropriate all monies so received to the support of missionaries in this diocese; and to the gratuitous distribution of Bibles, Prayer Books, and Tracts: and further, that the present permanent fund shall not be permitted to exceed five hundred dollars, either by additions or accumulation of interest.

Resolved, That every minister in this diocese shall be requested to perform divine service, in some of the vacant parishes, at least two Sundays in each year, under the direction of the Bishop.

A resolution was adopted, authorizing the Bishop to fill any vacancies

which may occur in the delegation to the General Convention.

Delegates to the General Convention.

Rev. A. Baldwin, Rev. D. Burhans, Rev. H. Croswell, Rev. T. Marsh, Hon. S. W. Johnson, Hon. Wm. Mosely, Hon. Elijah Boardman, Samuel Tudor, Esq.

Standing Committee.

Rev. T. Bronson, D.D. Rev. H. Croswell, Rev. A. Cornwall.

Trustees of the Theological Seminary.

Rev. D. Burhans, Rev. H. Croswell, Rev. T. Bronson, N. Smith, Esq. Richard Adams, Esq. Hon. S. W. Johnson.

A table appended to the above abstract makes the number of churches in the diocese 29, and of clergymen, besides the Bishop, 23.

The twelfth Report of the Board of Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina; made at the Anniversary of the Society, January 7, 1822—the Feast of Epiphany falling on Sunday.

THE Board of Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, in presenting to its members and friends, in compliance with the provisions of the constitution, their annual report, take occasion to congratulate them on the arrival of that institution at its twelfth anniversary. While they contemplate with satisfaction the addition of another year to the period during which its operation, within the sphere which it embraces, has sensibly contributed to the promotion of the Redeemer's kingdom, they see ground for undiminished confidence in the prospect of its continued prosperity and success, and cause for renewed and increasing exertions on the part of its well-wishers and patrons, to extend, and multiply, and perpetuate its means of usefulness.

But it is not with unmingled satisfaction that the Board are permitted to review the transactions and events of the year past, marked, as it has been, with the melancholy evidences of the instability and transitory nature of all human things. In common with the other friends of the Protestant Episcopal Church, and of the Society, the Board have been recently called to lament the decease of a zealous and useful member of both,* and, for some years past, a partner of their counsels and their labours in the management of the concerns of the Society; and a few months previous, that of another,† who, having been from its first institution a regular contributor to its funds, did not, even to

the last, suffer his love towards it to wax cold, but left behind him a memorial of affectionate regard, whereby, "though dead, he yet speaketh." In these, and other instances of mortality occurring within the year, the Board discover an impressive call on all the members of the Society, and of the Church, to increased earnestness and diligence in their endeavours to do good, while they have time, "to all men, and especially to those who are of the household of faith," and to fill up, by new enlistments under the banners of the cross, the ranks thus thinned by the departure of those who, "having fought the good fight of faith," and received their honourable discharge from the toils of life's troubled warfare, have been promoted to higher degrees of honour and happiness in the service of the great Captain of their salvation.

The Board proceed to give an account of the manner in which they have endeavoured to fulfil the duties assigned them in the constitution, by the distribution of the Bible, the Book of Common Prayer, useful religious tracts, and other works of approved reputation; by the sending forth of Missionaries, to officiate in those places where there was ground for expectation that their labours would be successful; by assistance rendered to youths of genius and piety destined to the ministry of the Church; and by the adoption of such measures in general, as, in their best judgment, they deemed good and practicable for the accomplishment of the purposes of the Society.

In pursuance of the first recited provision, enjoining the distribution of the Bible and the Book of Common Prayer, the Board had, in June, 1819, made arrangements to procure from New-York a number of copies of the Bible, of which mention was made by them in their two last annual reports. After considerable delay, the Board have now the satisfaction to announce the late arrival from this source of 120 copies of a stereotype edition of the Scriptures. They have also procured from the same quarter 300 copies of the stereotype edition of the Book of Common Prayer.

In compliance with the provision for the distribution of useful religious tracts, and other works of approved reputation, the Board ordered to be reprinted, in a cheap form, from the Episcopal Magazine, some 'Remarks on a Review of the Rev. Jared Sparks' Letters on the Episcopal Church,' of which there have been distributed 300 copies; and also caused to be procured and distributed, 50 copies of the Rev. Dr. Dalcho's 'Evidences of the Divinity of Jesus Christ,' to which must be added, the distribution of 14 copies of the late Bishop Doehon's Sermons on Confirmation, and 7 of Nelson's Christian Sacrifice; and the following tracts, amounting in the aggregate to 1145, viz. 69 of 'An Address to Christians recommending the Distribution of Religious Tracts,' 168 of 'Stanley's Faith and Practice of a Churchman,' 70 of Bishop Andrews's Devotions; 184 of 'Hints on Public Worship,' 183 of a tract on 'The Duty of Morning and Evening Devotion,' 170 of 'An Exhortation to a Decent and Devout Behaviour in the Church,' 167 of 'A Familiar Exposition of the Catechism' published by the Society; 81 of 'Bishop Gibson's serious Advice to Persons who have been sick,' 11 of 'Bishop Gibson on the Lord's Supper,' 24 of Archbishop Synge 'on the Knowledge of Religion,' and 18 of the same Prelate's 'Answer

* William Brisbane, Esq.

† Tucker Harris, M. D. whose bequest in favour of the Society will be more particularly mentioned in another place.

to the Expenses for not coming to the Lord's Supper." A proportion of the Book of Common Prayer, and the Exposition of the Catechism above mentioned, have been given to the children of indigent parents, attending the Sunday schools. There have likewise been disposed of, under the direction of the Board, 76 copies of the English Prayer Book, deposited with them by the Prayer Book and Homily Society of London, for distribution to British seamen.

In announcing the publication, in the early part of the year, of the Sermons of the late lamented Bishop Dehon, stated by the Board in their last annual report to have been then in the press, the Board feel a satisfaction, which they are persuaded they share in common with every member of the Society, and every friend of the Church, and the Christian community at large. The Board cannot omit likewise to notice with approbation, the liberal and disinterested proposal of Mr. Miller, printer to the Society, to publish free of expence to the Society, such tracts as may, from time to time, be approved of, and furnished him for that purpose; and the committee on books have been authorized by the Board to carry the same into effect.

Under the provision of the constitution above mentioned, for the sending forth of Missionaries, the Board have to state, that, in pursuance of the appointment, mentioned in the last report, of the Rev. Mr. Dickinson as the Society's Missionary to the churches of St. Paul, Pendleton, and St. Peter's and St. James in Greenville district, they voted, in April last, an appropriation of 500 dollars per annum, for two years, commencing on the first of December preceding, in aid of the funds for the support of a minister in those churches conjointly. They have the satisfaction to state, that the mission thus instituted has, in the course of the past summer, been visited by the Bishop of the diocese, who found its duties to be faithfully performed; and that at Pendleton the wishes of the Society have been so far successful, as that measures have been taken by the members of our church there, to procure a lot, and erect upon it a suitable place for public worship.† The service has hitherto, much to the hindrance of the good contemplated, been performed in the court-house. The Board have been called upon the past year, to fulfil the engagement previously entered into by them with the vestry of Trinity Church, Columbia, for the payment of 1000 dollars per annum during three years, in aid of

the means possessed by them for the support of a minister, the contingency having arrived upon which that arrangement was predicated. To the united churches of St. Mark's, Clarendon, and St. Mark's, Williamsburg, assistance has been also rendered by the Board, in fulfilment of the resolution adopted by them on the 4th October, 1819, appropriating 500 dollars per annum for three years, for that purpose. Information having been received by them, from the Rev. Mr. Chanler, who had acted as their Missionary to those churches under the resolution referred to, of his connexion with the church last named having ceased on the 20th May last, the purpose of the Board, in relation to that church, has, in consequence, been suspended since that period. To the parish of Christ Church the Board have likewise continued to furnish the aid stipulated in their resolution of October, 1819, appropriating 500 dollars per annum for two years, to that object. The term limited in that resolution having lately expired, the Board have not yet had opportunity to act in relation to the renewal or extension of it.

The only other circumstance to be reported under this provision of the constitution, is the appointment by the Bishop, of the Rev. Mr. Van Pelt to serve on a short mission at St. Luke's parish, and in the country intermediate between Coosawhatchie and Savannah, and be compensated out of a small balance remaining unexpended, of a sum placed in December, 1819, at the disposal of the Bishop, for missionary uses.

The sum expended by them, in the promotion of the highly useful objects contemplated by this provision of the constitution, has amounted in the year just elapsed to 2675 dollars.

In the discharge of that part of their duty which enjoins the rendering assistance to young men of genius and piety, destined to the ministry as their calling, the Board have only to mention the continued fulfilment on their part of the engagements stated to have been made by them in their report of January, 1820.

They deem it proper, however, here to remark, that in endeavouring to fulfil the duty assigned them by this provision of the constitution, the Board have been actuated by a desire to give the fullest and most effectual execution to the benevolent purpose contemplated by the Society. A General Theological Seminary for the education of candidates for the ministry, having been founded by the united wisdom of the Church, they did not doubt that it would be speedily endowed by the liberality of its members with ample means for the assistance, during their course of necessary instruction, of youths of genius and piety, who need the fostering hand of benevolence. This expectation has been realized in part, by the establishment, by the zeal and liberality of members of the Church in our own state, of a foundation bearing the name of the *Dehon Scholarship*, the benefit of which, it is presumed, will be always conferred upon candidates of a description corresponding with the views of this Society; by which means there will be the less occasion for the application of their funds to that purpose. The Board have therefore deemed it advisable, in rendering, in the instances referred to, the aid contemplated by the Society, so limit their views to furnishing to the candidates the means of completing a previous course of academical studies.

* The total amount of books and tracts distributed by the Society since its formation, is as follows, viz. 214 Bibles, 1190 Book of Common Prayer, 114 Bishop Dehon's Sermons on Confirmation, 440 Nelson's Christian Sacrifice, 300 Bishop Porteus's Evidences, 50 Daleho's Evidences of the Divinity of Christ, and 8933 smaller tracts.

† The following is an extract from a late communication of Mr. Dickinson—"St. Paul's, at Pendleton, already exhibits the stability and promise of a regularly organized parish. Arrangements are making for the erection of a church, with little doubt, under the Divine blessing upon the great exertions of some individuals, whose praise ought to be in all the churches, of a successful termination. Public sentiment is there yielding to approbation of the pure doctrines and worship of our Zion."

In passing to other matters, the Board take occasion briefly to notice the state of the library appertaining to the Society, and to remark, not without regret, that it has remained nearly stationary during the past year. Appropriating the funds at their disposal primarily to objects of more immediate exigency, the Board feel themselves at liberty to reserve but a very small pittance as applicable to this purpose. But when they consider the incontestible utility of such an institution, having especial reference to the furnishing of the necessary armour for the propagation or the maintenance of our holy faith, and the facility with which it might be replenished from the copious stores of individual bounty, they cannot permit themselves to imagine any other cause of the apparent neglect it has experienced, than the want of notoriety, resulting from the present retired situation of the library. In this circumstance, the Board of Trustees are satisfied they assign the true cause of its very small increase during the past year, and may find, they trust, a sufficient apology for the occasion thus taken to recommend the subject to the liberality and attention of the members and friends of the Society. Numerous volumes, especially on subjects of theology, remain, it is apprehended, encrusted with the hoary dust of time, upon the shelves of those to whom they are of little interest or value, and who might, by the simple trouble of transferring them to the Society's library, confer on it a sensible benefit, by promoting the end contemplated in its institution, and on themselves the desirable satisfaction of doing some good at little cost. It is with pleasure that the Board feel themselves constrained to mention the continued liberality and unremitted attention of Thomas S. Grimké, Esq. to the promotion of this object, and that they likewise add to the number of those who have at former times augmented the library by donations of books, the names of Mrs. G. A. Taylor, James Jervey, Esq. the Rev. A. Gibbs, and W. C. Doughty, Esq. The library at present contains 683 volumes.

In proceeding to notice the state of the funds of the Society, the Board of Trustees would do injustice to their own feelings, did they not take occasion to remark the continued attention devoted to this subject by the excellent treasurer,* under whose fostering care they have grown up to their present enlarged capacity of usefulness. It is with very great solicitude for the welfare of the Society, and under a deep impression of the importance of the subject to its prosperity, nay, to its very being, that the Board feel themselves reluctantly compelled to state, that they cannot justly pay a similar tribute to the attention and punctuality of too many among the annual contributors to its treasury. The smallness of the sum required, while it ought to be an argument for its regular and punctual discharge, becomes, on the contrary, a plea, and, it is presumed, in by far the greater number of cases, the only plea for inattention and neglect. But ought it not to be considered by every delinquent subscriber, that if the objects contemplated to be effected by means of the small sum demanded of him, be of sufficient value in his estimation to merit the required contribution, they must likewise be of sufficient value to justify the small additional inconvenience attending the punctual discharge of the obligation. The Board pre-

sume to hope, that this expression of their feelings, extorted from them by the large number of delinquent subscribers, and the large amount of arrears now due by them to the Society, will find a justification in their earnest solicitude for the success of the important object confided to them, the advancement of Christianity in South-Carolina, and will not fail to have its due effect with all such as are sincerely disposed to further that desirable object.

Collections have been made during the year, in aid of the funds of the Society, in St. Michael's, St. Philip's, and St. Paul's Churches, in this city; in Trinity Church, Columbia, and in Christ Church parish. From the other parishes in the diocese no communications on this subject have been received by the Board.

The funds have also derived some increase from the addition of nine members for life, and three annual subscribers. It is in favour of the former of these modes of contribution, that the contributor is thereby exempted from the inconvenience of an annual application, and that the sums so received being reserved to constitute a permanent fund, of which the interest only is disposable, the good designed to be effected is thereby perpetuated.

There has likewise been received a donation of 200 dollars, in a manner dictated by that unostentatious spirit of charity, which seeks to hide even from itself, if possible, the good it bestows, and like the dews of heaven, distils its fertilizing influence in silent but incessant bounty. This liberal gift is presumed to be from a source, whence other instances of similar benevolence had previously flowed. Another donation of a small sum, being "the avails of a missionary box for one month kept in Mr. Dickson's school," has given evidence of that desire to advance the Redeemer's kingdom, which will not, it is trusted, be without its appropriate reward, when he shall appear who will recompense to every man according to his deeds.

It is in place here to mention the testimonies of regard to this Society, furnished by the will of the late Dr. Harris, already alluded to, and that of the late Miss De Tollenare, which, though not productive of any present revenue, will eventually yield an accession to their funds. The former, by his last will and testament, bequeathed in trust to the vestry and wardens of St. Philip's Church, Radcliffeborough, the reversion of his pew No. 49 in that church, after the termination of certain life estates, charged with the payment to this Society of one moiety of the annual rent of the same; and in like manner, to the vestry and wardens of St. Paul's Church, Radcliffeborough, the reversion of his pew No. 56 in that church, in trust for the use of the rector or minister of the same, on condition that he shall, once in every year, "deliver a suitable discourse for the purpose of making a collection in aid of the funds" of this Society. The latter, by her last will and testament, dated in 1815, gave her whole property, real and personal, to the use of her father, during his life, and at his death, bequeathed to this Society, and to the orphan house, to be shared equally between them, all the remaining part of the property, after the payment of certain specific bequests set forth in her will.

This legacy having become vested by the death of Mr. De Tollenare, the Board, early in the year, appointed a committee of their body to inquire and report respecting the same,

* Charles Kershaw, Esq.

the result of whose investigation was the opinion, that the Society could not legally call on the executor, intrusted with the carrying into effect the will of Miss De Tollenare, for the execution of her generous disposition in their favour, until a reasonable and sufficient time should have elapsed, to enable him to comply with the previous provisions therein contained, and adjust the affairs of the estate. The Board, in consequence, have not yet been put in possession of the proceeds of this munificent act of individual generosity; they are, however, sufficiently informed of the probable value of the property thus bequeathed to the Society, to be sensible how large a tribute of respect and admiration is due from them to the memory of the pious and excellent lady, by whom so liberal a free-will offering has been appropriated for the extension of the Redeemer's kingdom; and they cannot refuse to indulge the hope of still further accessions to the Society's means of good, founded upon the influence of so laudable and honourable an example.

In closing the report which they have now made of their transactions during the year past, in relation to the useful and important objects committed by the Society to their care, the Board will not deprive themselves of the satisfaction of laying before the Society, the following extracts from their foreign correspondence, furnishing, as they do, an acceptable testimony to the interest taken abroad, in the welfare and prosperity of our Church, and the successful prosecution of the great end contemplated in the institution of this Society. The Board having, in the early part of the year, instructed the corresponding secretary of the Society, to transmit copies of the late Bishop Dehon's Sermons to the Society in England "for Promoting Christian Knowledge," the "Society for the Propagation of the Gospel in foreign Parts," and the "Prayer Book and Homily Society," they have lately had the pleasure to receive from the Rev. George Gaskins, D. D. Secretary of the first-named Society, a letter, from which they submit the following extracts:

"I now acknowledge the receipt of your kind and Christian letter, written in behalf of the 'Protestant Episcopal Society for the Advancement of Christianity in South-Carolina,' dated the 5th of May last, and accompanied by the very valuable Sermons of the truly Apostolical Bishop Dehon, and several minor pieces, connected with the American Church in principal and detail. It is a pleasant circumstance, and exhilarating to the Christian feelings of every sound churchman, to perceive that your Church has the growing appearance of prosperity; and the establishment of your Society will doubtless contribute, under the blessing of God, to its enlargement.

"You do but justice to the 'Society for Promoting Christian Knowledge,' in entertaining the confidence you express, that what you have transmitted will be received here in the same spirit which led your Society to send the package. Dr. Daleho's work on the Church of South-Carolina is very valuable and interesting; and as your present letter does not acknowledge the receipt of mine respecting it, it is possible that my letter may not have reached you. I will, therefore, re-transcribe the minute of the Board, assuring you of the sa-

tisfaction with which your former letter had been received, and its contents contemplated.* Thanks, too, were returned for the books, with the assurance of our Society's earnest wish and prayer to God, that the Church of South-Carolina might continue to flourish and prosper, to his glory, and the Christian edification of the people, within its compass.

"The Board again desire to return thanks, for the present fresh mark of the attention of your Society to us; and, it will be no unpleasant circumstance for you to hear, and report, that an edition of Bishop Dehon's Sermons is immediately to be put to the press here, from the copy which you have sent us; not indeed by the Society, but on the suggestion of myself, and a pious lay friend of mine, a barrister at law, who formerly was a Fellow of All-Souls College, Oxford. We purpose to prefix to the Sermons, the excellent *Mémoires* of Bishop Dehon, contained in Dr. Daleho's Historical Account, and to affix to them the Sermon preached at his funeral, by Dr. Gadsden. If any profit shall arise from this publication in England, it shall be appropriated to 'the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina,' of which, it seems, your good Bishop was one of the Founders, and its first President.

"Messrs. Rivingtons, our Booksellers, have been commissioned to get from Charleston, half a dozen copies of the Bishop's two volumes, printed at your city, and 50 copies of Dr. Daleho's 'Evidences of the Divinity of Jesus Christ.'

"I am not aware, that, at present, I need add more than an assurance, that our Society entertains the most Christian cordiality for your institution, and for the American portion of the Apostolic Church. — London, Oct. 3, 1821."

The Board will only add the expression of their confidence, that the Society will discover in the review of their proceedings the past year, now presented to them, ample ground of satisfaction in the measure of good already effected, by the operation of the means employed, and of encouragement to further perseverance in the good work contemplated by the institution of the Society, that of the advancement of Christian knowledge and virtue, and the consequent diffusion of peace and happiness, first in our own land, and, ultimately, throughout the world.

Signed in behalf of the Board,

NATHANIEL BOWEN,

Ex-officio President of the Society.

Jan. 7th, 1822.

Officers and Trustees for 1822.

The Right Rev. Nathaniel Bowen, D. D. *ex-officio president*; Kesting Simons, *vice-president*; Thomas S. Grimké, *corresponding secretary*; James Jervey, *recording secretary*.

Trustees.—The Rev. Christopher E. Gadsden, D. D. Rev. Frederick Daleho, M. D. Rev. Paul T. Gervais, Rev. Allston Gibbs, Rev. Christian Hankell, Charles Kershaw, Robert Hazlehurst, Henry Deas, Elias Horry, Thos Lowndes, Robert J. Turnbull, Thomas W. Baer.

Rev. Dr. Daleho, *treasurer and librarian*.

Book committee.—The Bishop and Librarian *ex-officio*, the Rev. Dr. Gadsden, Rev. P. T. Gervais, R. J. Turnbull, E. Horry.

* Neither the original, nor the transcript have come to hand.

The fifth Annual Report of the Board of Managers of the New-York Protestant Episcopal Missionary Society. Adopted by the Society at the anniversary meeting, December 4, 1821.

THE Board of Managers of the New-York Protestant Episcopal Missionary Society now present the transactions of another year; and were they not required to perform this duty by the obligation of their office, yet would they be reluctant to omit so proper an opportunity of reviving in their own minds, and of enforcing upon others, the great importance of our object, and its worthiness of our best and continued exertions.

We are aware that with some the repetition of these topics may be thought too frequent, and the history of them be called uninteresting and obtrusive; that while all who aim at worldly advantages are content to follow the same weary round of unvarying details, and are never satisfied with the success of the largest attainment, yet there is a general readiness to consider the slightest obstacle a sufficient check to all religious or moral effort, and to be satisfied with the success of the most scanty and inconsiderable advantage for objects of surpassing and everlasting importance.

With such as these we need not stop to argue, for in appealing to the supporters of this good cause, we address those who are wise enough and bold enough to apply the maxims of worldly business to the important concerns of Christian obligation; who comply only with their prevailing dispositions and their confirmed principles in embracing every opportunity to do good; who feel that whatever may be the indifference or the coldness of others, they have a debt of gratitude to pay which all their efforts cannot equal; and who know that the Christian's vocation is, to be untiring and unceasing in works of charity, if he would rightly adorn his life, or prepare for his last hour consolation and peace.

Addressing ourselves to such, we are confident that they will always feel interested in the history which we present; and whether clouds and darkness lowering over our path, call for a jealous and vigorous activity, or the cheering beams of success invite to more animated exertions—in either event *they* will think nothing done while any thing remains to be accomplished.

The circumstances under which this Board assumed their duties at the last anniversary, they acknowledge to have been grateful in a high degree. The encouragement then derived from friendly countenance and pious approbation, and the usual interest manifested in our cause, were advantages which, in the opinion of the Board, have been felt throughout the year, quickening their own diligence, and rendering more prompt and willing the liberality of all.

On Christmas eve the annual address, in behalf of this Society, was delivered by the Rev. Mr. Richmond, at St Paul's Chapel. The Board recollect, with pleasure, the deep attention with which a large assembly listened to a forcible and manly appeal in behalf of missionary services. The collection on that occasion produced an accession to our funds of 329 dollars and 77 cents.*

* In this amount is included the proceeds of a gold seal thrown into the plate.

Very shortly after the anniversary meeting the Board had the gratification to be apprised that an auxiliary association had been organized in Christ Church, in this city. The readiness with which the members of that parish have entered into the wishes of this Society will, we are satisfied, ensure for them your warmest approbation. The sum of 140 dollars, since received, is a proof of the value of their exertions.

The Female Missionary Society of St Stephen's Church, which has for several years paid over its funds to the Committee for Propagating the Gospel, has also become auxiliary to this Society, and in them we acquire the aid of those who have long been aware of the important object we have in view, and in whose past exertions we can read their promise for the future. From this source we acknowledge the receipt of 126 dollars and 75 cents.

The Board have heard, with much satisfaction, that an auxiliary association has just been organized in St John's Chapel, (of Trinity Church parish,) in this city. From that congregation, whose active and steady zeal has been manifested in their early establishment and faithful support of a large and exemplary Sunday school, we venture to expect valuable and permanent advantage. The Board commend the spirit with which they have commenced, and hold up their example to the rivalry of other churches.

The auxiliary association of Zion Church, whose institution was last year particularly noticed, have continued their liberality, and have paid our treasurer this year the sum of 59 dollars.

It would ill become us, nor does it comport with the warmth of our own feelings to bear a cold and passing testimony to charities which, even though they should be forgotten here, are recorded on high. Springing, as we trust, from the love of Christ, in hearts zealous for his cause, they will be acknowledged by our merciful Saviour as the fruits of a genuine faith, at that great day of reward and of doom, when to possess his favour will be found worthy of ten thousand lives of devotion and of zeal.

The Board are so deeply impressed with the importance and value of auxiliary associations, that they cannot refrain, though at the hazard of being charged with importunity, from again and again urging their formation and support in every parish. We look forward with confidence and delight to the time when such associations, being universally organized and steadily upheld, our Church shall be enabled to show forth her apostolic character in diffusing far and wide the knowledge of the Gospel, in reviving and "comforting all her waste places, in making the wilderness like Eden, and her desert like the garden of the Lord." Innumerable bosoms, now cold with apathy, shall then glow with thanksgiving and praise, and loud and availing before the throne of Heaven will be that voice of blessing, which, rising from the stillness of spiritual death, shall then be sent up by thousands who were ready to perish.

If any further argument is necessary to excite those who have the influence or the ability to hasten that time, it may be found in the proud evidence which such an union of pious exertions will furnish to all around, that, with Jerusalem of old, our Church "is like a city that is at unity in itself."

The present form of our constitution recognises the appointment of two delegates from

each auxiliary association, who shall be notified to attend at the meetings of the Board; and this provision, while it offers to our brethren of the parishes in this city, the means of extending information and concentrating exertion, is well calculated to promote mutual confidence and harmony of feeling.

From our remote auxiliaries no returns have this year been received. It is our desire, as expressed in our constitution, that the reports of all our auxiliaries should be forwarded, and their funds paid over, in October of every year; and the Board are not in possession of the reasons which have prevented a compliance with this request.

The funds of this Society also received an increase of 69 dollars and 81 cents from the proceeds of a concert given in Trinity Church, by Mr. P. Erben, in March last.

From the before mentioned sources, and from the accumulation of interest allowed by the treasurer, in addition to donations and annual subscriptions, the gross sum of 1183 dollars and 28 cents has been received. The expenses of printing and other contingent charges have reduced the sum to 1020 dollars 66 cents. The Right Rev. the Bishop has been authorized to draw upon the treasurer for 1000 dollars; making the whole sum paid over by this Society to the general missionary fund of the diocese, four thousand 150 dollars, and leaving the balance in our treasury 20 dollars and 66 cents.

It is certainly a subject of congratulation that in times when other charities have found their means constantly diminishing, the ability of this Society has extended, and that many difficulties have been overcome in the increase of a liberal spirit. Yet while we have this evidence that our cause is gaining ground in the Church at large, there is still much reason of complaint that our own subscription list has not increased. Our auxiliary associations in this city have done well, and to them belongs much of the praise of our ability. Their liberality, so far from excusing, only reproves the neglect of those who might enable this Society to give to them a noble example. Our subscription list should present the names of all who call themselves Churchmen, who are not already subscribers to the auxiliary associations; and until such associations are formed in the respective parishes, this Society should be made the common depository of their benevolence.

That there exists the most pressing necessity for this call upon every member of our Church in this state is well known. Every year does the Bishop feel himself bound by his duty to those over whom he is made overseer, to bring this subject before those who have the ability to provide the remedy. He reminds them, that, to "missionary labours we are indebted for the advancement of our Church, which in almost every instance in the new settlements has risen from the smallest beginnings." He places before them "Churchmen, few in number, adhering with a zeal which no depression could extinguish, and no difficulties daunt, to the faith, the ministry, and the worship of that fold of their Redeemer in which they are to be nurtured for Heaven, communicating their zeal to others, gradually augmenting their small assemblies, and cherished by the occasional visits of a Missionary, forming congregations, and erect-

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* Address to the Convention, October, 1821.

The fifth Annual Report of the Board of Managers of the New-York Protestant Episcopal Missionary Society. Adopted by the Society at the anniversary meeting, December 4, 1821.

THE Board of Managers of the New-York Protestant Episcopal Missionary Society now present the transactions of another year; and were they not required to perform this duty by the obligation of their office, yet would they be reluctant to omit so proper an opportunity of reviving in their own minds, and of enforcing upon others, the great importance of our object, and its worthiness of our best and continued exertions.

We are aware that with some the repetition of these topics may be thought too frequent, and the history of them be called uninteresting and obtrusive; that while all who aim at worldly advantages are content to follow the same weary round of unvarying details, and are never satisfied with the success of the largest attainment, yet there is a general readiness to consider the slightest obstacle a sufficient check to all religious or moral effort, and to be satisfied with the success of the most scanty and inconsiderable advantage for objects of surpassing and everlasting importance.

With such as these we need not stop to argue, for in appealing to the supporters of this good cause, we address those who are wise enough and bold enough to apply the maxims of worldly business to the important concerns of Christian obligation: who comply only with their prevailing dispositions and their confirmed principles in embracing every opportunity to do good; who feel that whatever may be the indifference or the coldness of others, they have a debt of gratitude to pay which all their efforts cannot equal; and who know that the Christian's vocation is, to be untiring and unceasing in works of charity, if he would rightly adorn his life, or prepare for his last hour consolation and peace.

Addressing ourselves to such, we are confident that they will always feel interested in the history which we present; and whether clouds and darkness lowering over our path, call for a jealous and vigorous activity, or the cheering beams of success invite to more animated exertions—in either event *they* will think nothing done while any thing remains to be accomplished.

The circumstances under which this Board assumed their duties at the last anniversary, they acknowledge to have been grateful in a high degree. The encouragement then derived from friendly countenance and pious approbation, and the usual interest manifested in our cause, were advantages which, in the opinion of the Board, have been felt throughout the year, quickening their own diligence, and rendering more prompt and willing the liberality of all.

On Christmas eve the annual address, in behalf of this Society, was delivered by the Rev. Mr. Richmond, at St. Paul's Chapel. The Board recollect, with pleasure, the deep attention with which a large assembly listened to a forcible and manly appeal in behalf of missionary services. The collection on that occasion produced an accession to our funds of 329 dollars and 77 cents.*

* In this amount is included the proceeds of a gold seal thrown into the plate.

Very shortly after the anniversary meeting the Board had the gratification to be apprised that an auxiliary association had been organized in Christ Church, in this city. The readiness with which the members of that parish have entered into the wishes of this Society will, we are satisfied, ensure for them your warmest approbation. The sum of 140 dollars, since received, is a proof of the value of their exertions.

The Female Missionary Society of St. Stephen's Church, which has for several years paid over its funds to the Committee for Propagating the Gospel, has also become auxiliary to this Society, and in them we acquire the aid of those who have long been aware of the important object we have in view, and in whose past exertions we can read their promise for the future. From this source we acknowledge the receipt of 126 dollars and 75 cents.

The Board have heard, with much satisfaction, that an auxiliary association has just been organized in St. John's Chapel, (of Trinity Church parish,) in this city. From that congregation, whose active and steady zeal has been manifested in their early establishment and faithful support of a large and exemplary Sunday school, we venture to expect valuable and permanent advantage. The Board commend the spirit with which they have commenced, and hold up their example to the rivalry of other churches.

The auxiliary association of Zion Church, whose institution was last year particularly noticed, have continued their liberality, and have paid our treasurer this year the sum of 59 dollars.

It would ill become us, nor does it comport with the warmth of our own feelings to bear a cold and passing testimony to charities which, even though they should be forgotten here, are recorded on high. Springing, as we trust, from the love of Christ, in hearts zealous for his cause, they will be acknowledged by our merciful Saviour as the fruits of a genuine faith, at that great day of reward and of doom, when to possess his favour will be found worthy of ten thousand lives of devotion and of zeal.

The Board are so deeply impressed with the importance and value of auxiliary associations, that they cannot refrain, though at the hazard of being charged with importunity, from again and again urging their formation and support in every parish. We look forward with confidence and delight to the time when such associations, being universally organized and steadily upheld, our Church shall be enabled to show forth her apostolic character in diffusing far and wide the knowledge of the Gospel, in reviving and "comforting all her waste places, in making the wilderness like Eden, and her desert like the garden of the Lord." Innumerable bosoms, now cold with apathy, shall then glow with thanksgiving and praise, and loud and availing before the throne of Heaven will be that voice of blessing, which, rising from the stillness of spiritual death, shall then be sent up by thousands who were ready to perish.

If any further argument is necessary to excite those who have the influence or the ability to hasten that time, it may be found in the proud evidence which such an union of pious exertions will furnish to all around, that, with Jerusalem of old, our Church "is like a city that is at unity in itself."

The present form of our constitution recognizes the appointment of two delegates from

each auxiliary association, who shall be notified to attend at the meetings of the Board; and this provision, while it offers to our brethren of the parishes in this city, the means of extending information and concentrating exertion, is well calculated to promote mutual confidence and harmony of feeling.

From our remote auxiliaries no returns have this year been received. It is our desire, as expressed in our constitution, that the reports of all our auxiliaries should be forwarded, and their funds paid over, in October of every year; and the Board are not in possession of the reasons which have prevented a compliance with this request.

The funds of this Society also received an increase of 69 dollars and 81 cents from the proceeds of a concert given in Trinity Church, by Mr. P. Erben, in March last.

From the before mentioned sources, and from the accumulation of interest allowed by the treasurer, in addition to donations and annual subscriptions, the gross sum of 1183 dollars and 28 cents has been received. The expenses of printing and other contingent charges have reduced the sum to 1020 dollars 66 cents. The Right Rev. the Bishop has been authorized to draw upon the treasurer for 1000 dollars; making the whole sum paid over by this Society to the general missionary fund of the diocese, four thousand 150 dollars, and leaving the balance in our treasury 20 dollars and 66 cents.

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which gilds and brightens all around them, absorbing and gathering from their very exuberance and profusion, the elements of blackness and of tempest shall revisit their ingratitude in one unsparing and ruthless storm, teaching them the lesson that "there is that withholdeth, and is yet impoverished?"

Shall indifference, keeping back the mite of the most feeble Christian, be allowed to retard the promulgation of a religion which, begun in the most disinterested compassion, was finished only when the Son of God expired; and which, looking back even to the night of dark intolerance through which it has passed, can point even there for examples of zeal to the brightness of those fires which have lighted the martyr's path to his glorious crown. It cannot be, and particularly in an age when Christian societies of every name are rivalling each other in spreading the Gospel, it ought not to be, that the reproach of indifference to this object should rest upon our Church alone.

If nothing else could arouse to exertion, pride and jealousy at the ardour and munificence of others ought to affect us.

The Board have the confidence to believe that in addressing enlightened Churchmen, the principles which we support, and the faith we profess, if properly sustained, would awaken feelings of proud attachment and holy regard for our venerable Church, which, without the aid of prejudice or bigotry, and from motives in which the partialities of narrow minds should have no share, should cause your grateful beneficence to flow forth in streams of profusion. Then might we behold the picture of that Church, raising her venerable and sober front, and advancing in the majesty of primitive truth, conciliating prejudice, and triumphing over opposition, dispelling from her clear and hallowed atmosphere the baleful vapours of infidelity, impiety, and error, and proclaiming that angelic anthem, "Glory to God in the highest, good will to man."

But lest we should be charged with placing before Churchmen the worldliness of sectarian motive, the Board would carry back your thoughts to that age of purity and of simplicity when sect and schism not having rent the Church of Christ, "the multitude of those who believed were of one heart and of one mind." Then the love of God was a true and animating principle, which lifted the disciple above the pleasures and the honours, the opinions and fears of the world. Then houses, and lands, and possessions, and goods were esteemed only as they could be made subservient to the cause of truth. Then the first missionaries of the faith, the Apostles of our Lord, forewarned that they should "be hated of all men for his name's sake," and that "they who killed them would think they did God service," fearlessly commenced their labours at Jerusalem in sight of that cross which was the token of their own tribulation, and baring their bosoms to the merciless storm, "counted not their lives dear to them so that they might finish their course with joy."

It is in the view of such zeal that modern Christians should kindle with new inspiration their expiring ardour, and reanimate their degenerate efforts.

Grant that these were the first works of a first love—the product of a new soil, in which the good seed sowed by the Lord of the vine-

yard himself brought forth fruit an hundred fold. Grant that such contempt of the world, such self-denial and self-devotion (the results of those miraculous events which opened and vividly impressed the realities of eternal truth,) could neither be looked for nor desired in the progress of a religion once established, yet surely as long as any are to be found to whom this religion is not known, or who do not fully enjoy its privileges and its means of grace, so long the same spirit should animate every Christian to the utmost of his ability.

While any such are to be found—while they are to be found within the limits of our own fold—while they supplicate with "affecting entreaties to enjoy these inestimable benefits, shame and pity would it be, that any should withhold his aid—shame and pity were it indeed, if Christian love were so extinguished, that the very religion of love, the only source of our eternal hopes, the religion in which we live, and in which we hope to die—shame and pity were it if this religion should be reduced to ask in vain, an obolus for its support, its existence, its extension. Faith must for ever have fled, Hope must have yielded to the blackness of Despair, ere Charity thus cease to abide in our hearts.

We are not required to forsake all and follow our Lord—we are required to make no primitive surrender of our earthly substance; though to him who considers the value of the salvation of a single soul, and the joy which angels feel when one sinner repenteth, all this might seem a trifling sacrifice. But it is required that the faith which we profess should in some degree manifest its reality by its fruits. Now when we vindicate not the recent creed of yesterday,—now when the veneration of ages rests upon our holy institution, and when centuries have confided with joy in what centuries looked for with expectation,—now ought we, the latter day disciples of this tested faith, if we have felt its reality to respond to the commandment of our Lord, and not in feeble desire, but with effective liberality, to say to the faithful Missionary, "Preach the gospel to every creature."

That Gospel is a talent committed to our trust; the ability to extend it is also a talent. "Be not weary in well doing," is the command we have received. "In due time ye shall reap," is the promise. But what think ye shall they reap, who have not sowed? And they who have not put out their talent for a day of reward, what reckoning will they take with them to a day of account?

The season in which this society sets forth the objects of its wishes, does of itself powerfully enforce them: for now "the night being far spent and the day near at hand," the whole Church hastens "to cast away the works of darkness, and to put on the armour of light." All Christendom hears the voice—"Prepare ye the way of the Lord, make straight in the desert a highway for our God." The glad sound, "A Saviour comes," is proclaimed from land to land, and echoed by the triumphant hosanna—"Welcome to the Prince of Peace." At such a time, can we forget that "he was anointed to preach the Gospel to the poor?"—that he was "sent to heal the broken-hearted, to preach deliverance to the captive, and recovering of sight to the blind; to preach the acceptable year of the Lord?" And since, after so great a lapse of time, there are those even among our own brethren, by whom this

joyful news has been but faintly heard, now at this late day, and before it be for them for ever too late, now let this gracious "Scripture be fulfilled in their ears."

The following gentlemen will receive donations for this Society, or the subscriptions of such persons as wish to become members, viz.—Henry M'Farlan, 12 Vesey-street; Henry Barclay, 7 Broad-street; Thomas N. Stanford, 99 Pearl-street; Don Alonzo Cushman, treasurer, 183 Broadway.

The sum of two dollars constitutes an annual member, and thirty dollars a member for life. Ladies become subscribers on paying one dollar per annum.

Officers.—The Right Rev. Bishop Hebart, *ex officio* president; Henry M'Farlan, 1st vice president; David R. Lambert, 2d vice president; Henry Barclay, 3d vice president; Thomas N. Stanford, 4th vice president; J. Smyth Rogers, 5th vice-president; D. A. Cushman, treasurer; Floyd Smith, corresponding secretary; William R. Smith and Robert Thomas, recording secretaries.

Managers.—John Watts, M. D. Richard Whitley, Cornelius R. Duffie, David Clarkson, Robert Hyslop, Samuel W. Moore, M. D. Henry A. Ten Broeck, Charles W. Sandford, John W. Kearney, Morris Robinson, Edward Delafield, M. D. Hubert Van Wagenen, Edward Lyde, Hezekiah Wheeler, John H. Hill, John Atkinson, William Proctor, Gerardus Clark, Samuel Jarvis, Jacob Stout, jun. Peter Lorillard, William Weyman, Marinus Willet, jun.

Meekness of Spirit.

The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever. *Deut. xxix. 29.*

Blessed are the poor in spirit; for theirs is the kingdom of heaven. *St. Matt. v. 3.*

HAPPY is that meekness and poverty of spirit, which industriously declines the rugged thorny paths of controversy and captious disputes, and walks in the plain smooth way of duty and practical religion; which studies God's commands, and labours to understand things of a size with its own capacity, without troubling itself about His doings and decrees.

Too many instances there are of *dar-ing men*, who, by presuming to sound the deep things of religion, have cavilled and argued themselves out of all religion. These men mistake their business; for the thing required of a Christian, is not penetration and subtilty of wit, nice distinctions, or sublime notions; but victorious faith, and an honest holy life; sobriety and temperance, and chastity, justice and charity, piety and devotion.—*New Work's Preparat.*

VOL. VI.

For the Christian Journal.

FATHER SOUTHWELL.

THE following beautiful and instructive lines were written by Robert Southwell, in the reign of Elizabeth. He was a Catholic, and what was still more criminal in the eyes of the English government, he was a Jesuit. He was born in 1562, of a respectable Catholic family in Norfolk, and sent to the English college at Douay for his education; from whence he went to Rome, and at the early age of sixteen was received into the order of the society of Jesuits. In 1584 he returned a missionary priest into his native country. Labouring diligently in his vocation until the year 1592, he was apprehended at a gentleman's house at Uxenden, in Middlesex, and committed to a dungeon in the tower, so noisome and filthy, that when brought out for examination, his clothes were covered with vermin. After a confinement of three years, at his own and the importunity of his friends, he was brought to trial, and convicted on his own confession, under the indictment of the statute of 27 Eliz. cap. 2, which enacted, "That every Popish priest, born in the dominions of the crown of England, who should come over thither from beyond sea, (unless driven by stress of weather, and tarrying only a reasonable time,) or should be in England three days without conforming and taking the oaths, should be guilty of high treason." On being asked whether he had any thing more to say why sentence should not be pronounced against him, he replied, "Nothing, but, from my heart I forgive all who have been any way accessory to my death." The judge (Lord chief justice Popham) having pronounced sentence according to the usual form, Father Southwell made him a low bow, returning him thanks as for an especial favour. The next morning he was drawn through the streets on a sledge to Tyburn, where a great concourse of people had assembled to witness his execution. By the unskillfulness of the executioner, it was some time before he was strangled. He was afterwards cut down, bowelled and quartered.—So perished Father Southwell, at the early age of 33 years; and

so, unhappily, have perished many of the wise and virtuous of the earth.

With what horror do we shrink from the barbarities of former ages! and how supremely blessed and grateful ought we to be, who, in this highly favoured country, enjoy equal civil rights and privileges, with the superlative inestimable happiness of worshipping God agreeably to the dictates of conscience, and where "each sits under his own vine and fig tree, and there is none to make him afraid."

O fortunatos nimium sua si bona norint!

INDAGATOR.

The Image of Death.

Before my face the picture hangs,
That daily should put me in mind
Of those cold names and bitter pangs
That shortly I am like to find;
But yet, alas! full little I
Do think hereon, that I must die.

I often look upon a face
Most ugly, grisly, bare, and thin;
I often view the hollow place,
Where eyes and nose had sometime been;
I see the bones across that lie,
Yet little think that I must die.

I read the label underneath,
That telleth me whereto I must;
I see the sentence too, that saith,
Remember, man, thou art but dust.
But yet, alas! how seldom I
Do think, indeed, that I must die!

Continually at my bed's head
A hearse doth hang, which doth me tell
That ere morning may be dead,
Though now I feel myself full well;
But yet, alas! for all this, I
Have little mind that I must die!

The gown which I am used to wear,
The knife wherewith I cut my meat;
And eke that old and ancient chair,
Which is my only usual seat;
All these do tell me I must die,
And yet my life amend not I.

My ancestors are turn'd to clay,
And many of my mates are gone;
My youngers daily drop away,
And can I think to 'scape alone?
No; no; I know that I must die,
And yet my life amend not I.

If none can 'scape Death's dreadful dart,
If rich and poor his beck obey;
If strong, if wise, if all do smart,
Then I to 'scape shall have no way:
Then grant me grace, O God, that I
My life may mend, since I must die.

For the Christian Journal.

Anniversary Address of a Husband to his Wife, on the 29th year of their marriage. Written at a new settlement in the interior of the State of New-York, to which they had removed from New-Jersey.

Once more my muse extend thy wing,
Attempt a tuneful lay;
Thy untuned harp has still one string
To sing thy marriage day!

What though thou canst not, as of yore,
Mount to the upper air!
(Like nightingales, who sing and soar,)
To please my much loved fair:

Yet, rest assured, she who inspired
Thy breast with youthful love—
And in grey hairs is still admired,
Will still thy song approve.

With grateful hearts let us retrace
Those years which now are flown;
Those joys which time can ne'er deface,
And memory calls her own.

What raptures glow'd in each fond breast,
When we beheld our race!
While to your bosom gently press'd,
They smiled with infant grace.

Oft they were usher'd to our view—
A charming girl or boy!
To teach them virtue as they grew,
Was our sublime employ.

Kind Providence around us shed
Its blessings without end;
Our board with plenty still was spread,
Nor did we want a friend.

Oft did our social circle meet,
With grace did you preside!
While sense and virtue form'd the treat
Around our fire-side.

Our *Sabbaths* then were solemn days;
How sweetly there we trod,
With hearts attuned to prayer and praise,
Up to the house of God.

Nor were our pleasures e'er confined,
Or treasured up in self—
The poor—afflicted of our kind,
Still shared our food, or pelf.

Year after year thus slid away,
As downward life we trod;
And there we hoped our bones to lay,
Our spirits soar to God.

But nothing stable here we find;
Our friends—they fade and die!
Or fortune, though she once was kind,
Now spreads her wings to fly!

The home which we so long possess'd,
Is now our home no more—
To seek another place of rest,
New regions we explore.

And now o'er many mountains high,
Through vallies deep we pass'd;
With ceaseless toil our task we ply,
Till here we came at last.

But O! how cheerless was the place,
When first it met your eyes!
Anguish was painted in your face,
Your bosom heaved with sighs.

Ah! then it seem'd as though each joy
Had from our dwelling fled;
Nor could time give its sweet alloy,
Nor friends one comfort shed.

But he, who rules the raging seas,
The boisterous wind controls,
Subdued your anguish, by degrees,
And comforted our souls;

Taught us to feel, however great
The blessings we had lost;
Still peace and joy can crown one state
At dreary

The mountains now less rugged seem,
The plains seem far more fair;
The sun displays a brighter beam,
More fragrant is the air.

Removed from fashion's tinselled glare,
From worldly pomp and pride;
Each home-bred comfort, pious care,
Our time and thoughts divide.

Our children too, t' increase our joy,
Instruction daily find;
And feast on that which ne'er can cloy—
The improvement of the mind.

And now, on this auspicious day,
When, dress'd in youthful charms,
Yielding to love's delightful sway,
You bless'd your husband's arms—

Let us unite with grateful hearts,
Our annual offering bring
To him who every good imparts,
Our friend! our Heavenly King.

O that his kind protecting care
May hover round our cot!
Our distant sons his bounty share,
And friends be ne'er forgot.

Our part fulfil, till life's last hour,
Then sink into the grave;
And find that Christ hath sovereign power,
Our precious souls to save.

(From "Lights and Shades of Scottish Life.")
The Elder's Funeral.

How beautiful to the eye and to the heart rise up, in a pastoral region, the green silent hills from the dissolving snow-wreaths that yet linger at their feet! A few warm sunny days, and a few breezy and melting nights, have seemed to create the sweet season of Spring out of the Winter's bleakest desolation. We can scarcely believe that such brightness of verdure could have been shrouded in the snow, blending itself, as it now does, so vividly with the deep blue of heaven. With the revival of nature our own souls feel restored. Happiness becomes milder, meeker, and richer in pensive thought; while sorrow catches a faint tinge of joy, and reposes itself on the quietness of earth's opening oreast. Then is

youth rejoicing, manhood sedate, and old age resigned. The child shakes his golden curls in his glee; he of riper life hails the coming year with temperate exultation; and the eye that has been touched with dimness, in the general spirit of delight forgets, or fears not the shadows of the grave.

On such a vernal day as this did we, who had visited the Elder on his death-bed, walk together to his house in the Hazel-Glen, to accompany his body to the place of burial. On the night he died it seemed to be the dead of Winter. On the day he was buried it seemed to be the birth of Spring. The old Pastor and I were alone for a while as we pursued our path up the glen, by the banks of the little burn. It had cleared itself off from the melted snow, and ran so pellucid a race, that every stone and pebble was visible in its yellow channel. The willows, the alders, and the birches, the fairest and the earliest of our native hill trees, seemed almost tinged with a verdant light, as if they were budding; and beneath them, here and there, peeped out, as in the pleasure of new existence, the primrose lonely, or in little families and flocks. The bee had not yet ventured to leave his cell, yet the flowers reminded one of his murmur. A few insects were dancing in the air, and here and there some little moorland bird, touched at the heart with the warm sunny change, was piping his love-sweet song among the braes. It was just such a day as a grave meditative man, like him we were about to inter, would have chosen to walk over his farm in religious contentment with his lot. That was the thought that entered the Pastor's heart, as we paused to enjoy one brighter gleam of the sun in a little meadow-field of peculiar beauty. "This is the last day of the week"—and on that day often did the Elder walk through this little happy kingdom of his own, with some of his grandchildren beside and around him, and often his Bible in his hand. "It is, you feel, a solitary place—all the vale is one seclusion—and often have its quiet bounds been a place of undisturbed meditation and prayer."

We now came in sight of the cottage, and beyond it the termination of the

glen. There the high hills came sloping gently down; and a little waterfall, in the distance, gave animation to a scene of perfect repose. We were now joined by various small parties coming to the funeral through openings among the hills; all sedate, but none sad, and every greeting was that of kindness and peace. The Elder had died full of years; and there was no need why any out of his own household should weep. A long life of piety had been beautifully closed; and, therefore, we were all going to commit the body to the earth, assured, as far as human beings may be so assured, that the soul was in heaven. As the party increased on our approach to the house, there was even cheerfulness among us. We spoke of the early and bright promise of spring—of the sorrows and the joys of other families—of marriages and births—of the new schoolmaster—of to-morrow's Sabbath. There was no topic of which, on any common occasion, it might have been fitting to speak, that did not now perhaps occupy for a few moments, some one or other of the group, till we found ourselves ascending the green sward before the cottage, and stood below the bare branches of the sycamores. Then we were all silent, and, after a short pause, reverently entered into the house of death.

At the door the son received us with a calm, humble, and untroubled face; and in his manner towards the old Minister, there was something that could not be misunderstood, expressing penitence, gratitude, and resignation. We all sat down in the large kitchen; and the son decently received each person at the door, and showed him to his place. There were some old grey heads—more becoming grey—and many bright in manhood and youth. But the same solemn hush was over them all; and they sat all bound together in one uniting and assimilating spirit of devotion and faith. Wine and bread was to be sent round—but the son looked to the old Minister, who rose, lifted up his withered hand, and began a blessing and a prayer.

There was so much composure and stillness in the old man's attitude, and something so affecting in his voice,

tremulous and broken, not in grief but age, that no sooner had he begun to pray, than every heart and every breath at once were hushed. All stood motionless, nor could one eye abstain from that placid and patriarchal countenance, with its closed eyes, and long silvery hair. There was nothing sad in his words, but they were all humble and solemn, and at times even joyful in the kindling spirit of piety and faith. He spoke of the dead man's goodness as imperfect in the eyes of his Great Judge, but such, as we were taught, might lead, through intercession, to the kingdom of heaven. Might the blessing of God, he prayed, which had so long rested on the head now confined, not forsake that of him who was now to be the father of this house. There was more—more joy, we were told, in heaven over one sinner that repenteth, than over ninety and nine just persons which need no repentance. Fervently, too, and tenderly, did the old man pray for her, in her silent chamber, who had lost so kind a parent, and for all the little children round her knees. Nor did he end his prayer without some allusion to his own grey hairs, and to the approaching day on which many then present would attend his burial.

Just as he ceased to speak, one solitary stifled sob was heard, and all eyes turned kindly round to a little boy who was standing by the side of the Elder's son. Restored once more to his own father's love, his heart had been insensibly filled with peace since the old man's death. The returning tenderness of the living came in place of that of the dead, and the child yearned towards his father now with a stronger affection, relieved at last from all his fear. He had been suffered to sit an hour each day beside the bed on which his grandfather lay shrouded, and he had got reconciled to the cold, but silent and happy looks of death. His mother and his Bible told him to obey God without repining in all things; and the child did so with perfect simplicity. One sob had found its way at the close of that pathetic prayer; but the tears that bathed his glistening cheeks were far different from those that, on the day and night of his grand-

father's decease, had burst from the agony of a breaking heart. The old Minister laid his hand silently upon his golden head—there was a momentary murmur of kindness and pity over the room—the child was pacified—and again all was repose and peace.

A sober voice said that all was ready, and the son and the Minister led the way reverently out into the open air. The bier stood before the door, and was lifted slowly up with its sable pall. Silently each mourner took his place. The sun was shining pleasantly, and a gentle breeze passing through the sycamore, shook down the glittering rain-drops upon the funeral velvet. The small procession, with an instinctive spirit, began to move along; and, as I cast up my eyes to take a farewell look of that beautiful dwelling, now finally left by him who so long had blessed it, I saw, at the half open lattice of the little bed-room window above, the pale weeping face of that stainless matron, who was taking her last passionate farewell of the mortal remains of her father, now slowly receding from her to the quiet field of graves.

We proceeded along the edges of the hills, and along the meadow-fields, crossed the old wooden-bridge over the burn, now widening in its course to the plain, and in an hour of pensive silence, or pleasant talk, we found ourselves entering, in a closer body, the little gateway of the church-yard. To the tolling of the bell we moved across the green mounds, and arranged ourselves, according to the plan and order which our feelings suggested, around the bier and its natural supporters. There was no delay. In a few minutes the Elder was laid among the mould of his forefathers, in their long-ago chosen spot of rest. One by one the people dropt away, and none were left by the new made grave but the son and his little boy, the Pastor and myself. As yet nothing was said, and in that pause I looked around me, over the sweet burial ground.

Each tombstone and grave over which I had often walked in boyhood, arose in my memory, as I looked steadfastly upon their long-forgotten inscriptions; and many had since then been

erected. The whole character of the place was still simple and unostentatious, but from the abodes of the dead, I could see that there had been an improvement in the condition of the living. There was a taste visible in their decorations, not without much of native feeling, and occasionally something even of native grace. If there was any other inscription than the name and age of the poor inhabitants below, it was in general some short text of Scripture; for it is most pleasant and soothing to the pious mind, when bereaved of friends, to commemorate them on earth by some touching expression taken from that book, which reveals to them a life in heaven.

There is a sort of gradation, a scale of forgetfulness, in a country church-yard, where the processes of nature are suffered to go on over the green place of burial, that is extremely affecting in the contemplation. The soul goes from the grave just covered up, to that which seems scarcely joined together, on and on to those folded and bound by the undisturbed verdure of many many unremembered years. It then glides at last into nooks and corners where the ground seems perfectly calm and waveless, utter oblivion having smoothed the earth over the long-mouldered bones. Tombstones on which the inscriptions are hidden in green obliteration, or that are mouldering, or falling to a side, are close to others which last week were brushed by the chisel:—constant renovation, and constant decay—vain attempts to adhere to memory—and oblivion now baffled and now triumphant, smiling among all the memorials of human affection, as they keep continually crumbling away into the world of undistinguishable dust and ashes.

The church-yard, to the inhabitants of a rural parish, is the place to which, as they grow older, all their thoughts and feelings turn. The young take a look of it every Sabbath Day, not always perhaps a careless look, but carry away from it, unconsciously, many salutary impressions. What is more pleasant than the meeting of a rural congregation in the church-yard before the Minister appears? What is there to shudder at in lying down, sooner or

later, in such a peaceful and sacred place, to be spoken of frequently on Sabbath among the groupes of which we used to be one, and our low burial-spot to be visited, at such times, as long as there remains on earth any one to whom our face was dear! To those who mix in the strife and dangers of the world, the place is felt to be uncertain wherein they may finally lie at rest. The soldier—the sailor—the traveller, can only see some dim grave dug for him, when he dies, in some place obscure—nameless—and unfixed to imagination. All he feels is that his burial will be—on earth—or in the sea. But the peaceful dwellers who cultivate their paternal acres, or tilling at least the same small spot of soil, shift only from a cottage on the hillside to one on the plain, still within the bounds of one quiet parish—they look to lay their bones at last in the burial-place of the kirk in which they were baptized, and with them it almost literally is but a step from the cradle to the grave.

Such were the thoughts that calmly followed each other in my reverie, as I stood beside the Elder's grave, and the trodden grass was again lifting up its blades from the pressure of many feet, now all—but a few—departed. What a simple burial had it been! Dust was consigned to dust—no more. Bare, naked, simple, and austere, is in Scotland the service of the grave. It is left to the soul itself to consecrate, by its passion, the mould over which tears, but no words, are poured. Surely there is a beauty in this; for the heart is left unto its own sorrow—according as it is a friend—a brother—a parent—or a child, that is covered up from our eyes. Yet call not other rites, however different from this, less beautiful or pathetic. For willingly does the soul connect its grief with any consecrated ritual of the dead. Sound or silence—music—hymns—psalms—sable garments, or raiment white as snow, all become holy symbols of the soul's affection; nor is it for any man to say which is the most natural, which is the best of the thousand shows and expressions, and testimonies of sorrow, resignation, and love, by which mortal beings would seek to express their souls when one

of their brethren has returned to his parent dust.

My mind was recalled from all these sad yet not unpleasant fancies by a deep groan, and I beheld the Elder's son fling himself down upon the grave, and kiss it passionately, imploring pardon from God. "I distressed my father's heart in his old age—I repented—and received thy forgiveness even on thy death-bed! But how may I be assured that God will forgive me for having so sinned against my old grey-headed father, when his limbs were weak, and his eye-sight dim!" The old Minister stood at the head of the grave, without speaking a word, with his solemn and pitiful eyes fixed upon the prostrate and contrite man. His sin had been great, and tears that till now had, on this day at least, been compressed within his heart by the presence of so many of his friends, now poured down upon the sod as if they would have found their way to the very body of his father. Neither of us offered to lift him up, for we felt awed by the rueful passion of his love, his remorse, and his penitence; and nature, we felt, ought to have her way. "Fear not, my son"—at length said the old man, in a gentle voice—"fear not, my son, but that you are already forgiven. Dost thou not feel pardon within thy contrite spirit?" He rose up from his knees with a faint smile, while the Minister, with his white head yet uncovered, held his hands over him as in benediction; and that beautiful and loving child, who had been standing in a fit of weeping terror at his father's agony, now came up to him, and kissed his cheek—holding in his little hand a few faded primroses which he had unconsciously gathered together as they lay on the turf of his grandfather's grave.

(From Richardson's Travels.)

Ruins of Heliopolis.

ABOUT five miles to the north of Cairo lies the village of Metarieh, close to the ruins of the ancient city of On, (the city of the sun,) of which Potiphar, the father-in-law of Joseph, was

priest. The ruins are in the form of a square, about a mile and a half in circumference; they consist chiefly of houses of unburnt brick—of the same description with the ruins of Upper Egypt. In the midst of this square grew a crop of common beans, which showed that the doctrines of Pythagoras were not now acted upon in the place where he had learned them. In the midst of this field of beans stood a venerable obelisk, of large grained red granite, of the height of seventy feet; and, to the west of it, without the precincts of the inundation, are the fragments of an ancient colossal statue, and near to it a pedestal, but no substructions of any regular ancient building are perceptible. These are all the remains of the ancient Heliopolis, or the still more ancient On. The fragments of the houses and walls of the city, both from the freshness and the quantity of burnt brick among them, appear to be of a more modern date, and are probably Roman. Yet these simple relics deeply affect the mind, and carry it far into the postern of time long elapsed, when Joseph served an officer of Pharaoh, languished in prison under an unjust accusation, or ruled in power by the appointment of the sovereign, and fed the starving nations out of the stores which his foresight had contrived.

We are naturally tempted to inquire, Where was the land of Goshen? But history is silent, and conjecture is of little avail. Two cities have been stated by critics as being the capital of Egypt in the days of Joseph—Memphis, and Zoan, or Zanis. Whichsoever of the two it was, Goshen was near it, as we learn from the sacred record.—There is a considerable proportion of the name in the word Gheeza, which is the district that contains Memphis: there is also near it a town called Ramasi, lying between it and the pyramids of Gheeza; this was the name of one of the towns which the Israelites built for Pharaoh, and the name of the place from which they took their departure on going out of Egypt. Gheeza is near to On, which corresponds with the statement of Joseph to his brethren, "Ye shall be near me."

Abstract of the Journal of the Convention of the Protestant Episcopal Church in the State of Massachusetts.

(From the Gospel Advocate, for July, 1822.)

THE annual Convention of the Protestant Episcopal Church in the State of Massachusetts, assembled in Trinity Church, Boston, on the 19th of June, 1822, at which were present 10 clergymen, and 17 lay delegates, the representatives of 11 parishes. Hopkinton, Greenfield, Ashfield, Springfield, Great Barrington, Lanesborough, Lenox, Quincy, and Cambridge, were not represented. The Bishop not being present, the Rev. James Morss, rector of St. Paul's Church, Newburyport, was elected president, and the Rev. Titus Strong, rector of St. James's Church, Greenfield, secretary pro tem. The Convention, being organized, proceeded to celebrate divine service, when morning prayers were conducted by the Rev. Isaac Boyle, rector of St. Paul's Church, Dedham; the Convention sermon was preached by the Rev. Calvin Wolcott, rector of St. Andrew's Church, Hanover; and the communion was administered by the Rev. Dr. Gardiner, rector of Trinity, assisted by the Rev. Dr. Jarvis, rector of St. Paul's, Boston.

In the afternoon session, the following reports, on subjects referred last year to the clerical members of the standing committee, were read and accepted:—

"The clerical members of the standing committee, having been directed by the last Convention to revise the constitution and canons of the Church, in this state, to determine whether any, and if any, what alterations are necessary therein, and to report on the same to the present Convention, respectfully represent—

"That in consequence of a proposition made at the last diocesan Convention, held at Newport, September 27, 1820, to consolidate the diocess more effectually, by providing for annual Conventions of the same, to be composed of all the clergy, together with lay delegates from all the parishes in the diocess; which proposition is to be

acted upon at the next diocesan Convention, to be held at Portsmouth, in September: your committee have been of opinion, that it would be unadvisable to take any measures on this subject at the present Convention; they beg leave, however, to submit to the consideration of the Convention the following resolution:—

“Resolved, That the clerical members of the standing committee, appointed by this Convention, be directed to revise the constitution and canons of this Church, and to make such alterations therein as may be rendered necessary or expedient to render them conformable with such regulations of the diocese as may be made at the ensuing diocesan Convention, and to report thereon at the next annual Convention.”

JOHN S. J. GARDINER,
SAMUEL F. JARVIS,
T. CARLILE.”

“The clerical members of the standing committee having been appointed to inquire into the state of the Journals of the Convention of the Church in this state, and to have all, or such of them printed, as they may think proper, respectfully report—

“That they have examined the Journals, and find that in many respects they are unsuitable for publication.—They are of opinion, however, that an abstract of the state of the Church might be profitably published for the purpose of contributing to a more perfect view of the origin and growth of the American branch of the Protestant Episcopal Church. They beg leave, therefore, to offer the subjoined resolution, to be acted upon by the Convention:—

“Resolved, That the delegates appointed by this Convention to represent the Church of Massachusetts in the approaching diocesan Convention, be, and they hereby are directed to propose, that an abstract from the Journals of each state composing the eastern diocese, be formed under the direction of the Convention of each state; that the same be entered on the Journals of the next diocesan Convention; and that the whole be printed for the in-

formation of the Church in the United States. All which is respectfully submitted.

JOHN S. J. GARDINER,
SAMUEL F. JARVIS,
T. CARLILE.”

The following report from the standing committee was read, and on motion of Dudley A. Tyng, Esq. recommitted to the standing committee of the present year:—

“The standing committee appointed by the last annual Convention having been requested to furnish each Church in the state with one or more copies of the constitution, canons, and journals of the General Convention of the Protestant Episcopal Church in the United States, and of the diocesan Convention, and that of this state, to be purchased with money to be raised by contribution in the several churches, and to be placed in their hands, report,

“That they have received no money for that purpose, but have made inquiries of Messrs. R. P. & C. Williams, booksellers, from whom they have received the statement herewith presented, which will enable the Convention to take order upon the subject.

Respectfully submitted,
JOHN S. J. GARDINER,
Chairman of the Standing Committee.”

The clergy present gave in their parochial reports, of which the following is the result:—Families in nine congregations 563; baptisms in eleven do. 218; marriages in nine do. 69; funerals in eleven do. 119; communicants in twelve do. 661; catechumens in four do. 255.

In Greenfield there is a parish library, principally founded by the pious benevolence of the late Shubael Bell, Esq. consisting of about 320 volumes.

In Ashfield a library has been begun, and a small number of books collected.

We regret that the returns to the Convention were not made by all the parishes, and that among those presented so many are defective. It is of importance to have an accurate statistic account of the Church every year: and we cannot but hope that more at-

tion will be paid to this subject, not only in this state, but throughout the whole Union.

The following gentlemen were nominated and chosen the standing committee for the ensuing year:—Clergy—the Rev. John S. J. Gardiner, D. D. the Rev. Samuel F. Jarvis, D. D. the Rev. Isaac Boyle. Laity—G. Brinley, S. Codman, and T. Clark, Esqs.

Delegates to the Diocesan Convention:—Clergy—the Rev. Dr. Gardiner, the Rev. Mr. Morss, the Rev. Dr. Jarvis, the Rev. Mr. Boyle. Laity—D. A. Tyng, Stephen Codman, Joseph Head, and William Woart, Esqs.

Delegates to the General Convention:—Clergy—the Rev. Dr. Gardiner, the Rev. Dr. Jarvis, the Rev. Mr. Eaton, the Rev. Mr. Morss. Laity—Gardiner Greene, Joseph Head, William Appleton, and George Sullivan, Esqs.

The standing committee were empowered to fill vacancies in the above-mentioned delegation to the General Convention.

The following representation respecting the Massachusetts Protestant Episcopal Missionary Society, and Trustees of the Bible, Prayer Book, and Tract Society, was read:—

"To the Convention of the Protestant Episcopal Church in Massachusetts.

"The Directors of the Massachusetts Episcopal Missionary Society ask leave respectfully to represent to the Convention, the objects, condition, and prospects of this Society, and to solicit their countenance and co-operation.

"This Society was incorporated by an act of the Legislature, in 1815, by the name of 'the Massachusetts Episcopal Missionary Society, and Trustees of the Massachusetts Episcopal Prayer Book and Tract Society.' It was soon after organized, and has since been continued in existence by an annual election of officers on Easter-Tuesday. But little else has been done until the present year. On the 4th of February last, a meeting of the friends of the Church, called at the request of the Society, was held in this town, at which, and at an adjourned meeting, the sub-

ject was fully discussed; and measures were adopted to provide means to enable the Society to go into operation. Subscriptions were opened, from which a considerable sum has already been obtained; and more it is expected will be received. The sum of \$565 has been subscribed in this town, to be paid annually, and more than \$300 have been given in donations to the Society.*

"At the same meeting, a committee was appointed to correspond with all the Episcopal Churches in the commonwealth, for the purpose of procuring the establishment of an auxiliary society in each church. A circular has accordingly been addressed to each church, stating the objects of the society, with a request for assistance. It is not yet time to expect a full return from all the churches; but very encouraging accounts have been received from several, of the exertions which are making in behalf of this Society.

"The objects of the Society are to assist the destitute churches in our own

* "A statement of the situation of the Massachusetts Episcopal Missionary Society, and Trustees of the Massachusetts Episcopal Prayer Book and Tract Society, Boston, June 17, 1822.

Since the commencement of the <i>present</i> year, about 70 subscribers have been obtained, who have agreed to pay annually	565
Donations have been received from individuals, &c.	72 0
Received from the scholars belonging to the Salem-street Sunday school, being the fruits of a missionary box, kept in said school	10 71
Received, through the exertions of a female member of St. Paul's Church, profits arising from the sale of Bishop Wilson's Treatise on the Sacrament	55 0
Donations, which are promised by two individuals of this city, of one hundred dollars each	200 0

Making the sum total \$902 71

"A large proportion of this sum has been already received by the treasurer, say between 5 and 600 dollars, of which about 50 dollars has been invested in Prayer Books.

"It will be observed that *all* the above subscriptions and donations have been obtained *this year*, excepting about 25 dollars included in the donations 'from individuals,' &c. which was the avails of a collection taken at Christ Church some years since. There is little doubt that the Society will realize the sum of 1000 dollars or more, before the close of the year.

B. HOWARD, Treasurer."

state, in providing themselves with the means of religion, and, as we shall be able, to extend the same assistance to other destitute portions of our country, and hereafter, if sufficient funds should be provided, to other countries. It is also a prominent object, to provide Prayer Books for the poor, either to be sold to them at a very low rate, or in some instances to be distributed gratuitously. The funds now in hand will enable us to begin the prosecution of these objects, although on a very limited scale.

"At the last annual meeting, in Easter week, the by-laws of the Society were revised, and provision was made that each of the several objects of the Society should receive their due share of attention. The directors appointed a standing committee on the subject of missions, and another for the purchase and distribution of Prayer Books and tracts. The committee for Prayer Books have procured a supply for immediate use, and will probably be always prepared to furnish them as they may be needed.

"The committee for missions have not as yet been able to do more in the prosecution of the design intrusted to them, than to collect some information as to the portions of our Church, which stand in the most urgent need of aid from the Society. They have been prevented from doing more by the want of clergymen to act as missionaries. They do not find that there is a clergyman of our Church in this diocese, who is so disengaged as to permit his being employed in the service of the Society. We trust, however, that this obstacle will soon be removed, by an application to the Bishops of some of the other dioceses.

"Under these circumstances, the directors look with confidence to the Convention for their support and assistance. To build up the waste places of our Church, and to extend the blessings of our holy religion to those who are destitute of its privileges, are objects so important, that they cannot be regarded with indifference. We trust that what we have done will meet with the approbation of the Convention, and that they will concur with us in the hope,

that the subscription which has been begun in this town will prove but the commencement of a system of Christian liberality, which shall extend through all our churches.

For the Directors,

JOHN T. WINTHROP, *Secretary.*

Boston, June 17, 1822."

Whereupon, on motion of the Rev. Titus Strong, seconded by the Rev. Dr. Jarvis, it was

"*Resolved*, as the sense of this Convention, That the organization of a missionary society, with a view to the necessities of destitute parishes in our own commonwealth, and in distant places, is an event of the greatest importance to the welfare of the Church, and one which deserves, in the accomplishment of the object intended, the co-operation of all her members.

"Therefore, voted, That it be recommended to the Episcopal parishes in Massachusetts, to establish auxiliary societies, and to adopt all such means as their respective circumstances may warrant, for the purpose of giving constant and vigorous effect to the exertions which have been so happily commenced by an association, whose labours are to extend to the needy and forsaken, the bread of everlasting life."

It was then moved by the Rev. Mr. Eaton, seconded by the Rev. Dr. Jarvis, that the thanks of this Convention be, and they hereby are, returned to the Rev. Calvin Wolcott, for his sermon preached this day before the Convention, and that be a
committee to request a copy to be inserted in the Gospel Advocate.

On motion, to fill up the blank, the names of the Rev. Dr. Jarvis, and the Rev. Mr. Eaton, were inserted. The committee withdrew for a short time, and returned with their report, informing the Convention, that the Rev. Mr. Wolcott would comply with their request.

The Rev. Isaac Boyle was appointed to preach before the next annual Convention; after which it was adjourned for one month, to meet at St. Peter's Church, Salem, the third Wednesday in July.

Protestant Episcopal Theological Seminary.

THE Trustees of the Theological School of the Protestant Episcopal Church in the United States held their annual meeting in the city of New-York, on the 23d day of July, 1822. The meeting consisted of Clerical and Lay Trustees from Massachusetts, Connecticut, New-York, and Pennsylvania. The venerable presiding Bishop of the Church, Bishop White, of Pennsylvania, favoured the meeting with his presence and his counsels—Bishop Hobart, of New-York, and Bishop Croes, of New-Jersey, also attended—Bishop Brownell, of Connecticut, had made arrangements for attending, but was prevented by indisposition. At the meeting, an interesting communication was read from the Standing Committee of the Church in South-Carolina, affording strong evidence of the lively and zealous interest of the Bishop, and Clergy, and Laity, of that state in the success of the Seminary, to which they have liberally contributed. The Trustees adopted Statutes for the government of the institution, and attended an examination of the students, who afforded evidence of very satisfactory proficiency in the different branches of study which they had pursued. An interesting address was delivered in the presence of the Trustees, the Professors, and the Students, by the presiding Bishop, which we shall publish in our next. A dissertation was read by one of the students, and sermons publicly delivered by two of their number. The following is the report of the Professors:

New-York, July 22, 1822.

The Professors of the General Theological Seminary beg leave respectfully to report to the Trustees as follows:—

At the commencement of the session, on the 13th of February, 1822, the following students were admitted as members of the institution:—Seth W. Beardsley, New-York; Augustus Conyers, New-York; Robert B. Croes, New-Jersey; John Dick, New-York; Edward K. Fowler, New-York; Thomas T. Groshon, New-York; Lemuel B. Hull, Connecticut; William L. Irving, New-York; Levi S. Ives, New-

York; William Jarvis, Connecticut; Samuel R. Johnson, New-York; William L. Johnson, New-York; Samuel Marks, Pennsylvania; Henry M. Mason, Pennsylvania; Matthew Matthews, Pennsylvania; Sylvester Nash, Virginia; Thomas V. Peck, New-York; William Potter, Massachusetts; George M. Robinson, New-York; William Shelton, Connecticut; Edward Thomas, South-Carolina; Henry J. Whitehouse, New-York; and Joseph L. Yvonnnet, New-York. On the 22d of March, Samuel G. Raymond, New-York, was admitted on the 22d of April, Joseph P. Verdries, Pennsylvania; Philip Gadsden, South-Carolina; and William P. Coffin, South-Carolina; and, on the 17th of June, Paul T. Keith, South-Carolina.

The students attended the Professor of Pastoral Theology and Pulpit Eloquence* one day every week, from the commencement of the session until the month of June. The service of the Church was on these occasions performed as a devotional exercise by the students in rotation, and two sermons, and frequently more, were delivered by them, which, as well as the performance of the service, were the subjects of the criticisms of the Professor. They also went through a short course of instruction on the qualifications and duties of the clerical office.

The Professor of Biblical Learning and of the Interpretation of Scripture,† reports, that he has attended two classes. One of them, having studied with him, during the last term of the Seminary, while in New-Haven, the Epistles from Romans to Colossians, inclusive, has, during the present session, gone through the remainder. As this class attended him but once a week, it has been found impracticable to review any but the Epistle to the Hebrews. The other class attended twice a week, and, after carefully reading the Gospel of St. Matthew, examined the Evangelists as an harmony, the Greek of Archbishop Newcome being used as a text book, and the general principles of other harmonists being occasionally pointed out. Since the beginning of May, they have pursued the

* Right Rev. John Henry Hobart, D. D.

† Rev. Samuel H. Turner, D. D.

study of the historical books of the Old Testament from Joshua to Esther, inclusive; but, as the variety of duties which engaged their attention made it impracticable for them to devote more than one day in the week to this pursuit, it was impossible to attend to it with any minuteness. Lectures on subjects connected with these studies were occasionally read by the Professor, and he believes that the most important questions of a critical nature arising out of them were topics of discussion.

The class attending the Professor of Systematic Theology* began, shortly after the opening of the Seminary, to study Bishop Pearson's Exposition of the Creed, and have proceeded as far as that part of the work, inclusively, which treats of the personality and divinity of the Holy Ghost: comprising nearly five-sixths of the whole. The class was attended three times a week generally, but considerable interruptions in their exercises has been occasioned by the state of the Professor's health. The course pursued by him has been to connect with the study of the Exposition of the Creed, that of other works on some subjects which appeared to require a more full examination than the Bishop's Exposition contains. The class, accordingly, have studied nearly the whole of the following works:—Jones's Catholic Doctrine of the Trinity—Bishop Horsley's Tracts on Unitarianism—Dr. Magee on the Atonement—Bishop Hobart's Tract on the Descent into Hell, with Bishop Horsley's Sermon on the same subject; and West on the Resurrection, with several of Bishop Horsley's Sermons on that subject.—Occasional references have likewise been made to passages in other authors.

With the Professor of the Nature, Ministry, and Polity of the Christian Church, and Ecclesiastical History,† the students attended during the present session in two classes. The first class, having prosecuted in the Seminary, while at New-Haven, the study of the History of the Church before the coming of Christ, and for the three following centuries, have attended to the Ecclesiastical History of the fourth century,

with Mosheim for the text book. It was then thought advisable to direct their notice to the writings of the earlier fathers, with the view of passing from them to the study of the Nature and Ministry of the Church, under the advantage of the important light thrown on these subjects by that sound and best rule for the interpretation of Scripture, the generally prevailing principles and practice of the first Christians.

The various other claims upon the time of the students rendered impossible a critical study of the fathers in the original languages. All, therefore, that could be done on this head, was, to recommend that exercise to them when opportunity shall be afforded. The generally accurate translations of Archbishop Wake, and of the Rev. William Reeves, were made subjects of particular examination, and those parts of them which had the most important bearing on the principles and practice of the primitive Church, having been compared with the originals, such inaccuracies as occasionally appeared were pointed out. The notes and other observations of these translators, particularly applying the study of the fathers to the important topics connected with the first department of this professorship, were made the subject of particular notice and examination.

The second class have been engaged in the History of the Church before the coming of Christ, and have recited that portion of the third part of Stackhouse's Body of Divinity which relates to this subject, and the first six books of Prideaux's Connexions.

Each of the above classes has attended the Professor once in every week, and, for a short time, the second class has attended twice.

The Professor has devoted as much of his time as his other avocations would admit, to the recitations of the students from the above text books.—Where additional facts or illustrations have presented themselves to his mind, in the course of this exercise, he has endeavoured to improve the circumstance, by a familiar and informal notice of them.

Upon the union of the General Seminary with that of New-York, those

* Rev. Bird Wilson, D. D.

† Rev. Benjamin T. Onderdonk

students who had made some progress in the Hebrew language, formed themselves into two classes, who have attended the Professor of Hebrew and Greek Literature,* since the commencement of the session until the present time. During the above period, the classes have severally read the first 17 Psalms, and the first 17 chapters of Isaiah; and, beside continual repetitions of distinct parts of the same in the course of the recitations, they have nearly completed a general revision of the whole. The class that read Isaiah have attended the Professor once a week from the commencement of the session. The other class, for some time, attended two recitations in each week; but, in consequence of the numerous studies to be pursued, the faculty thought it expedient to diminish the number of recitations one half. Several students who were not able to join either of the above classes, have separately attended the Professor during the latter part of the session. In addition to the above course of study, a part of each week has been devoted to such of the students as were desirous of having assistance in reading the notes to Bishop Pearson's Exposition of the Creed.

The Professor of the Evidences of Revealed Religion and of the application of Moral Science to Theology,† reports, that since the last week of April, nearly all the students, except those of them who had already gone over the same course during the last year in the New-York Seminary, have attended his instructions.

The text book used in this part of the course, was Paley's Evidences, in which the class was regularly examined. In going over this work, it was endeavoured to give such an enlargement of Paley's argument by extemporary instruction, reference to other authors, and, where the subject appeared to demand it, by written lectures or dissertations, as to present a general view of the historical and internal evidences of Christianity, of the popular objections of infidelity and their refutation, and of the history of controversies on that subject, especially so far as they seemed

to have an influence upon the opinions of our own country; excepting only those objections and controversies of a purely abstract and metaphysical character, the consideration of which has been reserved for another part of the course.

The Faculty beg leave further to report, that, of the students above mentioned, Messrs. Dick, Fowler, Groshon, Peck, Robinson, and Raymond, have left the Seminary; also Messrs. Irving and Ives, in consequence of their expectations shortly to take orders, and Mr. Nash, in consequence of the illness of his father. Messrs. Marks and Yvonnnet are absent.

All which is respectfully submitted.
Signed by order of the Faculty of the
Theological School,
J. H. HOBART, *President.*

Society for Promoting the Enlargement and Building of Churches and Chapels.

THE anniversary meeting of this society was held on the 20th day of May, 1822, at the society's rooms, in Lincoln's Inn Fields; present, the Archbishop of Canterbury in the chair; Bishop of London, Bishop of Chester, Bishop of Llandaff, Lord Kenyon, Dean of Carlisle, Archdeacon of Cambridge, Archdeacon Watson, Archdeacon Blomfield, the Rev. Dr. Shepherd, the Rev. Dr. Wordsworth, George Gipps, Esq. M. P. Joshua Watson, Esq. together with a large assembly of subscribers to the institution.

Report.—During the last year, the aid of the society has been applied for in 68 cases, several of which are still under consideration. Fifty-four grants have been made, and, by this assistance, church room has been provided for 16,891 persons; and this increased accommodation furnishes 12,764 free and unappropriated sittings, about three-fourths of the whole number. The grants made by the society to promote this object, have amounted to £13,551.

Statement of Contributions.—Donations, £60,321 16s. 10d. Annual Subscriptions, £626 10s.

The committee have especial plea-

* Mr. Clement C. Moore.

† Mr. Gulian C. Verplanck.

sure in reporting, that during the last year the society has received two anonymous donations of £500 each.

National School Society.

ON the 6th of June, 1822, the annual meeting of the London National School Society took place. It appeared from the report which was read by the Secretary, that upwards of two hundred and fifty thousand poor children were educated by the Society, and that twelve thousand had been added to the schools in different parts of the kingdom within the last year. The institution has been in existence only eleven years, and is supported entirely by private contributions.

Convention of Rhode-Island.

Providence, R. I. June 7, 1822.

THE annual Convention of the Protestant Episcopal Church in this state was holden at St. Paul's Church, in Wickford, on Tuesday last. Prayers were offered by the Rev. Mr. Wheaton, and a truly appropriate sermon was delivered by the Right Rev. Bishop Griswold. The officers of the last year were generally re-elected.

Reports were received from the several churches, (excepting St. Paul's, North-Providence,) by which it appears that the state of the several parishes is flourishing, and that some are or have been more especially visited with divine blessings.

A resolution was adopted respecting the subject of missionary funds, and a committee appointed to draft and report the necessary regulations; and committees were appointed in each parish to obtain contributions. The Bishop was authorized to appoint a missionary; and it is hoped that additional funds will be raised among the Episcopalians of our state to enlarge the borders of their Zion.

The Bishop was requested to furnish a copy of his sermon for the press.

Episcopal Acts.

ON Sunday morning, the 9th of June, 1822, the Right Rev. Bishop Kemp held an Ordination in St. John's Church, Washington, and admitted the

Rev. Benjamin P. Aydelott, M. D. the Rev. William Armstrong, jun. and the Rev. Daniel Somers, Deacons, to the holy order of Priests; and Mr. Lemuel Wilmer, to the holy order of Deacons.

The Rev. Amos Treadway, of North-Carolina, was admitted to the holy order of Deacons, in the Monumental Church, in the city of Richmond, by the Right Rev. Richard C. Moore, D. D. on Sunday, the 30th of June, 1822. On the 11th July, at Fredericksburgh, Mr. Stephen Willson Presstman was admitted to the order of Deacons by the same reverend prelate.

The Right Rev. Bishop Hobart held a Confirmation at Flushing, on Sunday morning, July 14th, 1822. On this occasion morning service was performed by the Rev. Mr. Thorne, and an able and appropriate sermon preached by the Bishop, who administered the rite of Confirmation to 65 persons.

On Monday, the 15th of July, 1822, the new church erected in the village of Jamaica, was consecrated to the service of Almighty God, by the name of *Grace Church*, by the Right Rev. Bishop Hobart. Morning prayer was conducted by the Rev. Mr. Johnson, of Newtown; the lessons read by the Rev. Mr. Proal, of Schenectady; and an appropriate sermon delivered by the Bishop. There were present of the Clergy of the Protestant Episcopal Church, besides the above and the Rev. Mr. Sayre, the rector of the new church, the Rev. Mr. Hart, of Hempstead, the Rev. Messrs. Lyell, Wainwright, and Richmond, of New-York, the Rev. Mr. Wheeler, of North-Hempstead, the Rev. Mr. Onderdonk, of Brooklyn, and the Rev. Mr. Thorne, of Flushing.

The services on this occasion were aided by the exertions of the ladies and gentlemen of the excellent choir of St. Ann's Church, Brooklyn; their attendance being very politely solicited. Besides the usual portion of Psalms, they sang, in a very superior manner, two of Chapple's best anthems. These anthems are in a sweet and simple style, and admirably calculated for public worship, as they can easily be learned by a congregation.

The building consecrated is plain but elegant. From the chaste and solid ap-

pearance of its ornaments, it would, we presume, be classed by architects in the Doric order; and there is nothing mixed or incongruous in the whole building. The chancel, desk, pulpit, and pews, are very conveniently arranged; and the whole edifice is an excellent model for churches of this size. We congratulate the Episcopalians of Jamaica, and the Episcopal Church at large, on this additional evidence of the very flourishing state of their religious community.

Charleston Protestant Episcopal Sunday School Society.

THE third anniversary of this society was celebrated in St. Philip's Church, in the city of Charleston, on Witsun-Tuesday, May 28th, 1822. Divine service was performed by the Rev. Dr. Gadsden, and an appropriate address delivered by the Right Rev. Bishop Bowen. Nearly 170 children attended; and, by their correct deportment, presented a spectacle pleasing and interesting to the Patriot and the Christian.

Literary Honours.

AT the late Commencement of Union College, Schenectady, the degree of D. D. was conferred on the Rev. Henry J. Feltus, Rector of St. Stephen's Church, New-York; and the honorary degree of A. M. on the Rev. William B. Lacey, Rector of St. Peter's Church, Albany.

The degree of LL. D. was recently conferred on John Pintard, Esq. of New-York, by Allegany College.

The Rev. Alonzo Potter, recently admitted to Deacons' orders by Bishop Hobart, is appointed Professor of Mathematics and Natural Philosophy in Union College, Schenectady.

The Right Rev. Philander Chase, Bishop of the Diocese of Ohio, has accepted of the Presidential Chair in the Cincinnati College, and will enter upon the duties of the office at the commencement of the winter session, in the month of October next.

Obituary Notices.

DIED, at Middletown, Connecticut, on the 27th July, 1822, the Rev. WALTER CRANSTON, Rector of Christ Church, Savannah, Georgia, aged 32 years.

DIED, on Thursday, the 12th of July, 1822, in the 68th year of her age, Miss ANNE BROWNE, for many years an inhabitant of this city, and well known for her exemplary piety, her zealous attachment to the Episcopal branch of the Protestant Church, and her constant and devout attendance upon its public worship.

This truly respectable woman was born on the 25th of August, 1754, at Beverley, near Salem, in Massachusetts, of which latter place her paternal ancestors had long been ranked amongst the most distinguished inhabitants. The first of the family who emigrated from England, was William, the youngest son of Francis Browne, Esq. of Branden, in the county of Suffolk, born in 1607, and married to a daughter of the Rev. Sydney Smith, Rector of North-Yarmouth. William Browne came to America with his wife in 1635, and settled at Salem. He was a member of the provincial council, and held other offices in the colony. He died in 1688, bequeathing £250 currency, to Harvard University, (at the foundation of which he had already contributed the sum of £100,) and leaving other legacies to a large amount for pious uses or public objects. He had been extensively and most prosperously engaged in commerce, which enabled him, besides making the bequests mentioned, to leave a large residuary estate amongst his children, of whom the third, Major William Browne, married, in 1664, Hannah, the daughter of George Curwen. The third son of this marriage was Colonel Samuel Browne, born in 1669, and married in 1705, to Abigail Keatch, of Boston, by whom he had four children. The second of whom, William, the father of the subject of this notice, was born in 1709, and married, in 1737, to Mary, daughter of William Burnet, Esq. Governor of the then Province of New-York, and son of the celebrated Bishop Burnet. The fruits of this marriage were several children, of whom, the eldest son, William Burnet Browne, Esq. survived his parents. He married and died, before the Revolutionary War, in Virginia, where he left descendants in the female line. Upon losing his first wife, Wil-

liam Browne married Mary, daughter of Philip d'French, Esq. of New-Brunswick, in New-Jersey, of which second marriage was born Anne, whose death this article announces. Her father resided principally at his seat at Danvers, near Salem, where, having also survived his second wife, he died in 1763, leaving, besides his son and the subject of this memoir, a daughter, who afterwards married Francis Hall, Esq. of the Eastern Shore of Maryland.

In consequence of the death of both her parents, and of her brother, Miss Browne was removed, at an early age, to this city, where she received her education under the superintendence of her maternal relations. At the breaking out of the Revolutionary war, she accepted the offer of an asylum in the family of one of her female friends, whose father held an important post in the American army. From this circumstance, Miss Browne became personally acquainted with all the most distinguished officers in our army, and familiar with the most interesting occurrences of the times. She often resided in camp, and at head quarters, or in their vicinity, and she was frequently an inmate in the family of Washington, both during the War, and afterwards, when he was President. The important events and distinguished personages, of which Miss Browne was thus in early life the contemporary, together with the impression made by them upon an uncommonly retentive memory, imparted in her later years an interest to her conversation and to her character itself, which can only be estimated by those who knew her intimately, and felt some of that enthusiasm with regard to the subjects of her recollection and discourse, which is inspired by love of our country, and by sentiments of gratitude to the authors of its independence. Upon the marriage of her friend, Miss Browne continued with her as a guest and companion for many years, and it was only by the

vicissitudes of fortune that they were eventually separated. From that period, until her death, Miss Browne lived in lodgings in this city, in the enjoyment of the esteem and friendship of a numerous circle of relatives and acquaintances, by whom she was beloved for her piety, benevolence, and good temper, and for her purity of heart and simplicity of character. For several years before her decease, she suffered indeed the tortures of a lingering and cruel disease, for which as she conceived all remedies hopeless, she deliberately resolved to await the progress and termination, without resorting to any but temporary expedients for its mitigation. In this resolution she was fortified by the ill success of a surgical operation, which she endured upwards of thirty years previous to the reappearance of her complaint; and she persevered in concealing both her sufferings and their cause from the knowledge of her most intimate friends, until within a few months of her decease. From the nature and eventual state of her disorder, the pain she must have undergone is almost incredible, and can only have been excelled by the fortitude with which she supported it. It was only for the last few weeks that she was confined to her bed, or to her room, and the last Easter was the first Sunday, for thirty years, that she omitted to receive the Communion in Church. It was her religion, and its great Author alone, that could have enabled her to sustain herself in her anguish without murmur or complaint—to note every arrangement in relation to her departure from this life, with as much composure as she would have directed the preparations for an ordinary journey—and thus to exhibit, in sickness and in death, a firmness of character which, whilst in health, she was never supposed to possess, and which contrasted finely with the meek and humble disposition for which she was remarkable in her life.

* * We have to apologize for the delay in issuing the present number, which has arisen from our desire to insert in it the Report of the Professors of the Theological Seminary, the MS. of which had been placed in a situation not to be accessible in season for the Journal to appear as usual on the first day of the month.

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